Persian Classicks.

VOLUME THE FIRST.

GÛLISTAN OF SÂDY,

WITH AN

ENGLISH TRANSLATION.

BY FRANCIS GLADWIN.

CALCUTTA,

PRINTED AT THE HINDOOSTANEE PRESS.

1806.

TO THE MOST NOBLE

MARQUIS WELLESLEY, *K. P.*

&c. &c. &c.

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE,

THIS EDITION OF

Persian Classicks,

COMMENCED AND COMPLETED DURING HIS LORDSHIP'S

GLORIOUS ADMINISTRATION OF BRITISH INDIA,

IS HUMBLY DEDICATED, BY

HIS LORDSHIP'S

MOST FAITHFUL AND

DEVOTED SERVANT

FRANCIS GLADWIN.

N [illegible]

THE [illegible]TH, 1806.

ADVERTISEMENT.

ON the firft inftitution of the College of Fort William, the Governor General, MARQUIS WELLESLEY, was pleafed to requeft Colonel Kirkpatrick, Mr. Edmonftone, and myfelf, to undertake the temporary fuperintendence of the Perfian department. Happy at being united in office with fuch diftinguifhed characters, and encouraged by the patronage of the illuftrious founder, I then communicated to my colleagues my defign of preparing, for the ufe of the ftudents, correct editions of fome of the moft approved Perfian claffricks, with notes and verbal indexes. In forming this refolution, I was actuated folely by my defire to promote the advancement of Perfian literature, without looking for any pecuniary remuneration from government.

During the fhort period of my ftay in the College, I was only able to draw the outlines of my plan; but fince my appointment to my prefent office, where, from fituation, I am almoft entirely fecluded from fociety, I have employed the intervals of leifure in the execution of my arduous undertaking. After four years labour, I have prepared for the prefs the *Gûliftân* and *Boftân* of *Sâdy*, the *Behâriftân* of *Jâmy*, the *Ukhlâkulmûhsinee* of *Câfhefy*, with the *Iyâr-e-dânifh* and three volumes of letters by *Abulfuzl*: to which will be added, fketches of the lives, and remarks on the writings, of thofe eminent authors. The whole, making eight quarto volumes, will be publifhed as fpeedily as poffible, either in Calcutta or in England, as circumftances may allow.

To the *Gûliftân* I have added a complete Englifh verfion. The other works have only notes and verbal indexes; my advanced time of life not allowing me to perfevere any farther in this laborious undertaking: and more efpecially, as I am under engagement to Government to compile a practical Dictionary of the Perfian language.

Having thus completed my original design, in regard to the Persian classicks, I shall now proceed to print the Dictionary, which I flatter myself will be published in the year 1806. It will be composed of three parts, viz. Part I. a practical Dictionary, Persian Arabick and English. Part II. Persian Phraseology, consisting of numerous examples. Part III. a practical Dictionary, English and Persian. By the means of my notes and the verbal indexes to the Persian classicks, I now possess examples of upwards of thirty thousand Persian and Arabick words, from which I shall make a selection of familiar phrases, for the second part of the Dictionary.

OF THE PRESENT EDITION OF THE GÛLISTÂN.

The text is founded on a very valuable copy, in the *Nuſkh* character, which has been collated with five other manuſcripts, beſides the printed edition of *Gentius*, and that publiſhed in Calcutta. *Gentius* comes the neareſt to the old manuſcript, but the Calcutta copy poſſeſſes conſiderable merit, being much more correct than the generality of manuſcripts procurable in Hindooſtân.

In the Engliſh part, I have omitted a few paſſages, which although not offenſive to the coarſe ideas of native readers, could not poſſibly be tranſlated into our language, without tranſgreſſing the bounds of decency. The learned reader will diſcover theſe few chaſms, particularly in the 5th, 6th, and 7th chapters.

From the nature and extent of my plan, a very ſlender critic may eaſily find particular places for animadverſion; but thoſe who are capable of appreciating the labour of ſuch an undertaking, will candidly paſs ſentence on the general merit of the performance, and make liberal allowance for any trifling errors, that may happen to fall under their obſervation.

THE METHOD RECOMMENDED FOR STUDYING THIS WORK.

With the help of the notes and index, the ſtudent ſhould be required to give, in Engliſh, the literal ſenſe of the original. Then, let the Profeſſor compare the ſtudent's tranſlation with the Engliſh verſion; and point out any peculiarities of idiom, together with ſuch improvements as his experience may enable him to ſuggeſt.

CONTENTS OF THE FIRST VOLUME.

ERRATA IN THE TRANSLATION.

Page. 4 l. 2 from the bottom *imploration*, read *supplication*.
—— 5 l. 8 *me*, read *us*.
—— 28 l. 7 *successor*, read *vicegerent*.
—— 76 l. 2 after *if*, insert *I*.
—— 78 l. 2 *Mitiline* read *Mulatyeh*.
—— 79 l. 10 *Stranger*, read *a seller of milk curds* &c.
—— 98 l. 8 *rest*, read *next*.
—— 100 l. 5 after *under*, insert *the*.
—— 124 l. 9 *from*, read *form*.
—— 127 l. 1 *our*, read *four*.
—— 139 l. 2 after *and*, insert *is*.
———— *passion*, read *passions*.
—— 143 l. 6 *shewing*, read *sewing*
—— 158 l. 7 dele *towards men*.
—— 163 l. 3 read *northwind*.
—— 176 l. 67 read *eyes*.
—— 187 l. 3 instead of *the prophet Salih*, read *one who is virtuous*.
—— 201 l. 2 *though*, read *through*.
—— 224 l. 1 *emove*, read *remove*.
—— 233 l. 2 read *kettledrum*.
—— 240 l. 5 read *rely on*.
—— 241 l. 4 read *an old man*.
—— 250 l. 6 read *the seven seas*.
—— 251 l. 6 read *after enjoying power*.
—— 280 l. . read *eyes*.
—— 287 l. 10 read *wishest*.
—— 288 l. 11 read *corr eth*.
—— 316 l. 9 read *a distressed durwaish*.
—— 321 l. 9 read *are preferable to bread and lamb received from the hand of the head man of the village*.

There are also a few errors in the punctuation, which the reader is requested to correct.

مقدمه

گلستان

شيخ مصلح الدين سعدي شيرازي

PREFACE

TO THE

GÛLISTÂN

OF

MUSLE-HUDDEEN SHAIK SÂDY,

OF SHEERÁZ.

بسم الله الرّحمن الرّحيم

منت خداي را عزّوجلّ که طاعتش موجب قربتست و بشکر
اندرش مزيد نعمت هر نفسي که فرو ميرود ممدّ حياتست وچون بر
مي آيد مفرّح ذات پس در هر نفسي دو نعمت موجودست
وبر هر نعمتي شکري واجب 5

بيت

از دست و زبان که برآيد کز عهدهٔ شکرش بدر آيد
اعملوا آل داود شکراً وقليلٌ من عبادي الشکورُ

قطعه

بندهٔ همان به که ز تقصير خويش عذر بدرگاه خدا آورد 10
ورنه سزاوار خداونديش کس نتواند که بجا آورد
باران رحمت بيحسابش همه را رسيده
و خوان نعمت بيدريغش همه جا کشيده
پردهٔ ناموس بندگان بگناه فاحش ندرد
و وظيفهٔ روزي بخطاي منکر نبرد 15

IN THE NAME OF THE MOST MERCIFUL GOD.

Praiſe to the God of majeſty and glory, whoſe ſervice is the means of approach; and to offer him grateful acknowledgments, inſures an increaſe of bounty. Every breath when inhaled ſuſtaineth life, and when reſpired it exhilarates the body: conſequently every breathing includes two benefits, eac' of which demandeth a diſtinct acknowledgment. What hand or tongue can fulfil his praiſe? Sing praiſes ye poſterity of David, for few of my ſervants are grateful.—It is beſt for the ſervant to confeſs his weakneſs, and implore forgiveneſs at the court of heaven, ſince no one is able to fulfil his duty towards God. The rain of his infinite mercy refreſheth all places; and the table of his bounty is ſpread far and near. Amidſt the enormous ſins of his ſervants, he rendeth not the veil of their reputation; and during the commiſſion of atrocious offences, ceaſeth not to beſtow their daily bread.

قطعه

اي کريمي که از خزانهٔ غيب گبر و ترسا وظيفه خور داري

دوستان را کجا کني محروم تو که با دشمنان نظر داري

فراش باد صبارا گفته تا فرش زمردين بگسترد و دايه ابر بهاري
20 را فرمود تا بنات نبات را در مهد زمين بپرورد و درختان را
بخلعت نوروزي قباي سبز ورق دربر کرده و اطفال شاخ را
بقدوم موسم ربيع کلاه شگوفه بر سر نهاده و عصارهٔ
نائي بقدرتش شهد فايق شده و تخم خرما بتربيتش نخل
باسق گشته

25 قطعه

ابر و باد و مه و خورشيد و فلک در کارند

تا تو ناني بکف آري و بغفلت نخوري

همه از بهر تو سرگشته و فرمان بردار

شرط انصاف نباشد که تو فرمان نبري

30 در خبرست از سرور کائنات و فخر موجودات و رحمت عالميان و

O merciful God, who out of thine hidden treasures affordest daily sustenance to the Guebre and the infidel; how canst thou exclude thy friends, thou who deignest thus favourably to regard thine enemies. He commandeth his chamberlain the zephyr to spread the emerald carpet, and ordereth the vernal clouds to foster the infant plants in the cradle of the earth. He clotheth the bodies of the trees with verdant foliage, the festal garments of spring, and in celebration of the return of that season, crowneth the youthful branches with garlands of blossoms. By his power, the juice of the cane is converted into delicious honey; and by his discipline, the kernel of the date becometh a lofty tree. Clouds and wind, the moon, the sun and the sky are all busied, that thou, O man, mayest obtain thy bread, and eat it not in neglect. For thy sake, all these revolve and are obedient; it is not therefore consistent with the rules of justice that thou only shouldst not obey. There is a tradition of the chief of created beings, the most noble of existences, the mercy of the universe,

صفوت آدميان وتتمه دور زمان محمد مصطفى عليه الصلوة والسّلام

بيت

شفيع مطاع نبي كريم   قسيم جسيم بسيم وسيم

بيت   35

چه غم ديوارامت راكه باشد چون تو پشتيبان

چه باك از موج بحر آن راكه باشد نوح كشتيبان

نظم

بلغ العلى بكماله   كشف الدجى بجماله

حسنت جميع خصاله   صلّوا عليه و آله

40 كه هرگه كه يكي از بندگان گنهكار پريشان روزگار دست انابت

باميد اجابت بدرگاه حقّ جلّ وعلا بردارد ايزد تعالى

دروي نظر نكند بازش بخواند باز اعراض كند بازش بتضرع

و زاري بخواند حق سبحانه تعالى گويد يا ملايكتي

قد استحييت من عبدي وليس له رب غيري فقد غفرت له دعوتش

45 را اجابت كردم وحاجتش را برآوردم كه از بسياري دعا و

the pureſt of mankind, and completion of the revolution of ages, Mohammed Muſtafa (upon whom be bleſſing and peace) the interceſſor, the obeyed, the gracious prophet, the bountiful, the majeſtic, the affable, the ſealed. Why ſhould the wall of the faithful ſuffer anxiety, which has ſuch a ſupporter? Why ſhould he dread the waves of the ſea, who hath Noah for his pilot. "His perfections procured him exaltation, his comelineſs diſpelled the darkneſs, liberal are all his endowments, bleſſing be on him and on his race. *The tradition is this.* That when a ſinful ſervant, conſcious of his guiltineſs, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the juſt, the glorious and ſublime being, the Almighty regardeth him not: again he ſupplicates, and is again diſregarded: once more he prayeth with humility and ſorrow, and then the juſt God ſaith. " O my angels of a truth I am aſhamed on behalf of my ſervant, who hath no other " Providence than myſelf, and therefore verily do I pardon him. I have heard his prayer, and " have granted his petition, becauſe I am aſhamed of the exceſſive imploration and ſorrow of my " ſervant."

زاري بنده شرم همي دارم

بيت

كرم بين و لطف خداوند گار — گنه بنده كرده است و او شرمسار

عاكفان كعبهٔ جلالش بتقصير عبادت معترفند كه ما عبدناك

50 حق عبادتك و واصفان حليهٔ جمالش بتحير منسوب كه ما عرفناك

حق معرفتك

قطعه

گر كسي وصف او ز من پرسد — بي دل از بي نشان چه گويد باز

عاشقان كشتگان معشوقند — بر نيايد ز كشتگان آواز

55 يكي از صاحبدلان سر بجيب مراقبه فرو برده بود و در بحر

مكاشفه مستغرق شده انگاه كه ازان حالت باز آمد يكي از

اصحاب بطريق انبساط گفت ازان بوستان كه تو بودي مارا چه

تحفه كرامت آوردي گفت بخاطر داشتم كه چون بدرخت گل

برسم دامني پر كنم هديه اصحاب را چون برسيدم بوي گلم چنان

Behold the mercy and kindneſs of God, he is himſelf aſhamed that his ſervant hath ſinned! Thoſe who conſtantly reſide at the temple of his glory, confeſs the inſufficiency of their worſhip, ſaying, "We have not worſhipped thee in the manner that thou oughtoſt to be ſerved." And they who would deſcribe the form of his beauty, are rapt in amazement, declaring "We have not known thee as thou oughteſt to be known." If any one ſhould require me to deſcribe him, how ſhall the diſheartened deſcribe that which hath no form? The lovers are ſlain by the beloved, and no voice proceedeth from the dead. A devout man in deep contemplation with his head reclined on the boſom of meditation, was immerſed in the ocean of viſion.—When he recovered from that ſtate, one of his companions by way of pleaſantry ſaid.—"What miraculous preſent have you brought me from this garden, which you have "been viſiting?" He anſwered "It was my intention, that when I reached the roſe buſh, I would "fill my lap with flowers, for preſents to my friends; but when I came to the ſpot, the odour ſo

مست کرد که دامنم از دست برفت 60

نظم

اي مرغ صحر عشق ز پروانه بياموز کان سوخته را جان شد و آواز نيامد

اين مدعيان در طلبش بي خبرانند کان را که خبر شد خبري باز نيامد

اي برتر از خيال و قياس و گمان و وهم وز هرچه گفته اند شنيديم و خوانده ايم

مجلس تمام گشت و بآخر رسيد عمر ما همچنان در اول وصف تو مانده ايم 65

محامد پادشاه اسلام خلد الله ملکه ذکر جميل سعدي که در افواه

عوام افتاده است و صيت سخنش که در بسيط زمين رفته و قصب

الحبيب حديثش که همچو شکر مي خورند و رقعه منشاتش که

چون کاغذ زر مي برند بر کمال فضل و بلاغت او حمل نتوان کرد

بلکه خداوند جهان و قطب دايره زمان قايم مقام سليمان ناصر اهل 70

" overpowered my fenfes, that my fkirt dropt out of my hands." O bird of the defert learn thou love of the moth, who being burnt, expireth without a figh. They who pretend to be informed, are ignorant, for they who have known him, have not yet recovered their fenfes. O thou art beyond the reach of imagination, conjecture or thought; furpaffing all that has been related, and excelling every thing that I have heard or read. The banquet is concluded, and the period of life is arrived: I continue defcribing thee the fame as at the commencement.

THE VIRTUES OF THE MONARCH OF ISLAMISM, MAY GOD PERPETUATE HIS REIGN.

The favourable mention of Sâdy which has fallen from the mouths of people in general, and the fame of his fayings that has fpread over the whole furface of the globe, fo that the words of his friendly pen are eaten like fugar, and the value given to his fcraps of writings, infomuch that they pafs current like bills of exchange: all this cannot be afcribed to the perfection of his own merit and eloquence, but is owing to the monarch of the earth, who is the axis of the revolution of time, the reprefentative of Solomon, the defender of the faithful,

ایہان شاهنشاه معظم اتابک اعظم مظفرالدین ابوبکر بن سعد بن
زنگی ظل الله فی ارضه رب ارض عنه وارضه بعین عنایت نظر
کرده است و تحسین بلیغ فرموده و ارادت صادق نموده لاجرم
کافهٔ انام از خواص و عوام بمحبت او گرائیده اند که الناس علی
دین ملوکهم 75

رباعی

زانگه که ترا برمن مسکین نظرست آثارم از آفتاب مشهورتر ست
گر خود همه عیبها بدین بنده درست هر عیب که سلطان به پسندد هنر است

نظم

گلی خوشبوی در حمام روزی رسید از دست محبوبی بدستم 80
بدو گفتم که مسکی یا عبیری که از بوی دلاویز تو مستم
بگفتا من گل ناچیز بودم ولیکن مدتی با گل نشستم
کمال همنشین در من اثر کرد وگرنه من همان خاکم که هستم

the mighty king of kings, the illuſtrious Atabuk Mozuffaruddeen Aboobukr, the ſon of Sâd, the ſon of Zungy, the ſhadow of God on earth; approve him O Lord and grant his deſires. He regarded me with the eye of kindneſs, loaded me with commendation, and ſhewed a ſincere attachment; and therefore, for his ſake, perſons of all deſcriptions have taken a fancy to me: for mankind readily adopt the ſentiments of their King. From the time that you have looked kindly on my humble ſtate, my merits are more manifeſt than the ſun.—If your ſervant was made up of defects, every fault that the Sultan might commend would be conſtrued into an excellence. One day in the bath a piece of perfumed clay came to me from the hand of a friend, I ſaid to it, "Art thou muſk, or "an artificial compound of ſweets? for I am charmed with thy delightful odour." It anſwered "I "was a worthleſs piece of clay, but having for a ſeaſon aſſociated with the roſe, the virtue "of my companion was communicated to me; otherwiſe I am the ſame identical earth that I was at "firſt."

اللهم متع المسلمين بطول حياته وضاعف ثواب جميله وحسناته
وارفع درجة اودائه وولاته ودمر على اعاديه وشناته 85
بما تلي في القرآن من آياته اللهم آمن بلده واحفظ ولده

نظم

لقد سعد الدنيا به دام سعده وايده المولي بالوية النصر
كذلك تنشا لينة هو عرقها وحسن نبات الارض من كرم البذر

ايزد تعالي وتقدس خطه پاک شیراز را بهیبت حاکمان عادل 90
وهمت عالمان عامل تا زمان قیامت در امان سلامت نگاه دارد

نظم

ندانی که من در اقالیم غربت چرا روزگاری بکردم درنگی
برون رفتم از تنگ ترکان که دیدم جهان درهم افتاده چون موی زنگی
همه آدمی زاده بودند لیکن چو گرگان بخونخوارگی تیزچنگی

O God! bestow happiness on the Moslems by a long continuance of his life; increase the reward of his virtues, and perfections; exalt the dignity of his friends and of his governors; and send destruction on his avowed and secret foes, for the sake of those sayings recorded in the verses of the Koran. O Lord! protect his kingdom, and be thou the guardian of his son.—Of a truth the world enjoys happiness through his means, may his own good fortune be perpetual, and may God befriend him with the standard of victory; in such wise, may the branch also flourish of which the king is the root; since the goodly produce of the soil dependeth on the excellency of the seed. May the most mighty and holy God preserve the land of Sheerâz in perfect peace until the day of resurrection, through dread of the justice of its governors, and by the blessings entailed on those who act conformably to wisdom. Know you not, why I delayed some time abroad on my travels. I departed out of dread of the Turks for I beheld the country in disorder, like the hair of an Ethiopian. Their form was human; but like wolves their claws were reeking in blood?

درون مردمي چون ملك نيك محضر برون لشكري چون هزبران جنگي
چو باز آمدم كشور آسوده ديدم پلنگان رها كرده خوي پلنگي
چنان بود در عهد اول كه ديدم جهان پر ز آشوب و تشويش و تنگي
چنين شد در ايام سلطان عادل اتابك ابوبكر بن سعد زنگي

نظم 100

اقليم پارس را غم از آسيب دهر نيست تا بر سرش بود چو تويي سايه خدا
امروز كس نشان ندهد در بسيط خاك مانند آستان درت مامن رضا
بر تست پاس خاطر بيچارگان و شكر بر ما و بر خداي جهان آفرين جزا
يا رب ز باد فتنه نگهدار خاك پارس چندانكه خاك را بود و باد را بقا

سبب تاليف كتاب گلستان 105

يكشب تامل ايام گذشته ميكردم و بر عمر تلف كرده تاسف ميخوردم
و سنگ سراچه دل را بالماس آب ديده مي سفتم و اين بيتها ي
مناسب حال خود مي گفتم

Within the city were men with minds virtuous as angels, and without was an army of warlike lions. On my return I found the land at peace; the tigers having forsaken their savage dispositions. Thus at first, I beheld the world full of tumult, sorrow, and strife, and it has changed to its present happy state in the reign of the just monarch Atabuk Aboobukr Ben Sad Zungy. The land of Persia is in no danger of suffering distress, so long as it is governed by one like thyself, who art the shadow of God. At this day, no one can point out on the surface of the earth an asylum of comfort like the threshold of thy gate. It is thy duty to support the helpless, and it behoveth us to offer up grateful acknowledgments, whilst the reward is with God, the creator of the universe. O God preserve the land of Persia from the storms of strife, as long as the earth and the air shall endure.

THE CAUSE OF WRITING THE GÛLISTÂN.

One night I was reflecting on the time which had elapsed, and lamenting that so much of my life was spent, I pierced the stony mansion of my heart with adamantine tears, and repeated the following lines as applicable to my condition.

مثنوي

هر دم از عمر ميرود نفسي   چون نگه ميکنم نماند بسي 110

اي که پنجاه رفت و در خوابی   مگر اين پنج روز دريابي

خجل آنکس که رفت و کار نساخت   کوس رحلت زدند و بار نساخت

خواب نوشين بامداد رحيل   باز دارد پياده را ز سبيل

هر که آمد عمارتي نه ساخت   رفت و منزل بديگري پرداخت

وان دگر پخت همچنين هوسي   وين عمارت بسر نبرد کسي 115

يار ناپايدار دوست مدار   دوستي را نشايد اين غدار

نيک و بد چون همي ببايد مرد   خنک آنکس که گوي نيکي برد

برگ عيشی بگور خويش فرست   کس نيارد ز پس ز پيش فرست

عمر برفست و آفتاب تموز   اندکي ماند و خواجه غره هنوز

اي تهي دست رفته در بازار   ترسمت بر نياوري دستار 120

هر که مزروع خود بخورد بخويد   وقت خرمنش خوشه بايد چيد

In every moment of thy life a breath is expended, ſo that what remaineth is but of ſmall account. Alas! thou haſt ſpent fifty years in ſleep, excepting theſe five days that thou haſt been awakened to reflection. Shame on that man who departed without finiſhing his work; who when the drum was beaten for marching, had not made up his burthen. Sweet ſleep on the day of marching, with holds the traveller from his way. Every one who came erected a new fabric; he departed, and evacuated the tenement for another to enter; and this, in like manner, formed new ſchemes; but no one ever finiſhed the building. Place no reliance on an unſteady friend, the liar deſerveth not belief. Since both the good and the bad muſt die, happy is that man who carries off the ball of virtue.* Send to your own tomb the proviſions for the journey; no one will bring them after you, therefore diſpatch them before your departure. Life is ſnow, and the ſummer ſun advanceth: only a ſmall part remaineth unmelted, art thou yet ſlothful! you who are gone empty handed to market, I fear will not return with a full napkin. Whoſoever eateth his wheat before it is ripe, muſt glean ears of corn at the time of harveſt.

---

* Alluding to the game of Chowgang, or the Mall.

پند سعدی بگوش جان بشنو ره چنین است مرد باش و برو

بعد از تامل این معنی مصلحت آن دیدم که در نشیمن عزلت

نشینم و دامن از صحبت فرا خود چینم و دفتر از گفتهای پریشان

125 بشویم و من بعد پریشان نگویم

بیت

زبان بریده بکنجی نشست صم وبکم

به از کسی که زبانش نباشد اندر حکم

تا یکی از دوستان که در کجاوه انیس من بودی و در حجره جلیس

130 برسم ندیم از در درآمد چندانکه نشاط و ملاعبت و بساط مراغبت

گسترد جوابش نگفتم و سر از زانوئی تعبد بر نگرفتم رنجیده

نگه کرد و گفت

قطعه

کنونت که امکان گفتار هست بگو ای برادر بلطف وخوشی

135 که فردا چو پیک اجل در رسد بحکم ضرورت زبان درکشی

Listen attentively to the admonition of Sady; the road is such as I have described it, be of good cheer, and proceed on your journey. After deliberating on the subject, it appeared to me adviseable, that I should make choice of retirement, and withdrawing myself from society, erase from the tablet of my memory all vain words, and refrain from conversation.

One deprived of the faculty of speech, who sitteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accosted me after his usual manner; but in return for all his pleasantry and mirth, and inclination to familiar intercourse, I gave no answer, nor raised up my head from the knees of adoration. He looked displeased and said, "Whilst you have the power of utterance, speak, O my brother, "with favour and kindness, for to-morrow, when the messenger of fate arriveth, you will through ne- "cessity be silent."

یکي ازمتعلقان منش بر حسب واقعه مطلع گردانید که
فلان عزم کرده است و نیّت جزم که بقیّهٔ عمر در دنیا معتکف
نشیند و خاموشي گزیند اگرتواني سرخویش گیر و راه مجانبت
پیش گیر گفتا بعزت عظیم وصحبت قدیم که دم بر نیارم وقدم
بر ندارم مگر انگه سخن گفته شود بر عادت مالوف وطریق 140
معروف که آزردن دوستان جهلست و کفارت یمین سهلست
خلاف راه صوابست و عکس راي اولي الباب ذوالفقار علي در
نیام و زبان سعدي در کام

قطعه

زبان در دهان اي خردمند چیست کلید در گنج صاحب هنر 145
چو در بسته باشد چه داند کسي که جوهر فروش است یا پیلهور

قطعه

اگرچه پیش خردمند خاموشي ادبست
بوقت مصلحت آن به که در سخن کوشي

One of my comrades informed him how matters stood, saying. " Such an one hath positively resolved to spend the remainder of his life in devotion, and to observe silence; follow his example, if you are able, and keep him company.' He replied. " I swear by the great God, and by our long uninter-
" rupted friendship, that I will neither breath, nor stir a step until he hath answered with his
" accustomed freedom; for it is folly to distress our friends, when an inconsiderate oath can be easily
" expiated. It is contrary to justice, and opposite to the sentiments of the wise, that the sword of Aly
" should remain in the scabbard or that the tongue of Sâdy should cleave to the roof of the mouth.
" To what shall be likened the tongue in a man's mouth? It is the key of the treasury of wisdom:
" when the door is shut, who can discover whether he deals in jewels or in small ware? Altho'
" in the estimation of the wise, silence is commendable, yet at a proper season, free speech is
" preferable.

150 دو چیز طیرهٔ عقلست دم فرو بستن
بوقت گفتن و گفتن بوقت خاموشي .

في الجمله زبان ازمکالمهٔ او در کشیدن قوّت نداشتم وروئ
ازمحاوره او گردانیدن مروت نداشتم که یار موافق بود
ومحب صادق

155 بیت

چو جنگ آوري با کسي در ستیز
که ازوي گزیرت بود یا گریز

بحکم ضرورت سخن گفتم وتفرج کنان بیرون رفتیم در فصل
ربیع که صولت برد آرمیده بود وآوان دولت ورد رسیده

160 بیت

پیراهن سبز بر درختان چون جامهٔ عید نیکبختان

Two things "indicate an obfcure underftanding, to be filent when we ought to converfe and to "fpeak when we fhould be filent." To be brief, I was not able to reftrain my tongue from fpeaking to him: I thought it inhuman to turn my face from him becaufe he was an agreeable and fincere friend. When you determine to fight be fure either that you are ftronger than your adverfary, or that you have a fwifter pair of heels. Thus through neceffity I fpoke; and went abroad in good humour. It was the feafon of fpring, the air was temperate and the rofe in full bloom. The veftments of the trees refembled the feftive garments of the fortunate.

قطعه

اول آرد بهشت ماه جلالي — بلبل گوينده بر منابر قضبان
بر گل سرخ از نم افتاده لآلي — همچو عرق بر عذار شاهد غضبان

شب را ببوستان با يكي از دوستان اتفاق مبيت افتاد موضعي خوش وخرم ودرختان دلكش درهم گفتي كه خرده مينا 165 برخاكش ريخته وعقد ثريا از تاكش درآويخته

قطعه

روضة ماء نهرها سلسال — دوحة سجع طيرها موزون
آن پرازلاله هاي رنگارنگ — وين پرازميوهاي گوناگون
باد درساية درختانش — گسترانيده فرش بوقلمون 170

بامداد كه خاطر بازآمدن براي نشستن غالب آمد ديدمش دامني گل وريحان وسنبل وضيمران فراهم آورده وعزيمت شهركرده گفتم گل بوستان را چنانكه داني بقائي نباشد و

It was midfpring, when the nightingales were chanting from the pulpits of the branches. The rofe decked with pearly dew, like blufhes on the cheek of a chiding miftrefs. It happened once, that I was benighted in a garden in company with one of my friends. The fpot was delightful, the trees intertwined, you would have faid that the earth was bedecked with glafs fpangles, and that the knot of the Pleiades was fufpended from the branch of the vine. A garden with a running ftream, and trees from whence birds were warbling melodious ftrains; that filled with tulips of various hues; thefe loaded with fruits of feveral kinds. Under the fhade of its trees the zephyr had fpread the variegated carpet. In the morning when the defire to return home overcame our inclination for remaining, I faw in his lap a collection of rofes, odoriferous herbs, and hyacinths which he had intended to carry to town. I faid, " You are not ignorant that the flower of the garden foon fadeth, and

عهد گلستان را وفائي نه وحکما گفته اند هرچه دير نپايد 215
175 دلبستگي را نشايد گفتا پس چيست گفتم براي نزهت ناظران
و فسحت حاضران كتاب گلستان توانم تصنيف كردن كه باد
خزان را بر ورق او دست تطاول نباشد و گردش زمان عيش ربيعش
را بطيش خريف مبدل نكند

مثنوي

180 بچه کار آيدت زگل طبقي   از گلستان من ببر ورقي
گل همين پنج روز و شش باشد   وين گلستان هميشه خوش باشد

حالي كه من اين سخن بگفتم از دامن گل بريخت و در دامنم آويخت
الكريم اذا وعد وفا فصلي دو دران چند روز اتفاق در بياض
افتاد در حسن معاشرت و آداب محاورت در لباسي كه
185 متكلمان را بكار آيد و مترسلان را بلاغت افزايد في الجمله
از گل بوستان بقيتي موجود بود كه كتاب گلستان تمام شد

" that the enjoyment of the rose-bush is but of a short continuance; and the sages have declared " that the heart ought not to be set upon any thing that is transitory." He asked. " What " course is then to be pursued." I replied " I am able to form a book of roses, which will " delight the beholders, and gratify those who are present; whose leaves the tyrannic arm of the " autumnal blasts can never affect, nor injure the blossoms of its spring. What benefit will you " derive from a basket of flowers ? carry a leaf from my garden; a rose may continue in bloom " for five or six days; but this rose garden will flourish for ever." As soon as I had uttered these words, he flung the flowers from his lap, and laying hold on the skirt of my garment exclaimed. " When the beneficent promise, they faithfully discharge their engagements." In the course of a few days, two chapters (one on the comforts of society, and the other containing rules for conversation*) were written out in my note book, in a style that may be useful to orators, and improve the skill of letter writers. In short, whilst the rose was yet in bloom, the book entitled the Rose Garden was finished: but it will be truly perfected on gaining a favourable reception at court, and

* The 7th and 8th chapters. Anon.

و تمام آنگه شود بحقیقت که پسند یـــد ه آید د ر بارگاه
شاه جهان پناه سایه کردگار و پرتو لطف پروردگار ذخر زمان
کهف الایمان المؤید من السماء عضد الدولة القاهره سراج الملة
الباهرة جمال الانام مفخر الاسلام سعـــد بن اتابک الاعظـــم 190
شاهنشـــاه المعظـــم مالک رقاب الامم مولی ملوک العرب
والعجـــم سلطان البر والبحر وارث ملک سلیمان مظفر الدین
ادام الله تعالی اقبالهما و جعل کل خیر مآلهما و بکرشمه لطف
خداوندی مطالعة فرماید

195 نظم

گر التفات خـــداوندیش بیـــا راید
نگارخـــانهٔ چینـــی و نقش ارژنگیست
امیـــد هست که روی مـــلال د ر نکشـــد
ازین سبب که گلستـــان نه جای د لتنگیست
200 علی الخصوص که دیبـــاچه همـــا یونش
بنام سعـــد ابی بکر سعـــد بن زنگیست

when it obtains an indulgent perusal from that Prince, who is the asylum of the world, the shadow of the most high, the ray of providential beneficence, the treasury of the age, the refuge of religion, the favourite of heaven, the mighty arm of the victorious empire, the lamp of the resplendent religion, the most splendid of mankind, the aggrandizer of the faith, Sâd son of Atâbuk the great; that potent monarch, to whom nations bend the neck; lord paramount of the Kings of Arabia and Persia; sovereign of land and sea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and prosper all their righteous undertakings. If ornamented with the sovereign's approbation, it is a gallery of China paintings, and the designs of Urzung* I trust that he will not look dissatisfied, since the rose garden is not a fit place for displeasure; and more especially as its fortunate preface is inscribed to Sâd Aboobukr Ben Zungy.

* The paintings of the impostor Mani.

ذکر امیر کبیر فخر الدین ابوبکر بن ابو نصر

دیگر عروس فکر من از بی جمالی سر بر نیارد و دیدهٔ یاس از
پشت پای خجالت بر ندارد و در زمرهٔ صاحب جمالان متجلی نشود
مگر آنگه که مجلی گردد بزیور قبول امیر کبیر عالم عادل موید 205
مظفر علی الاعداء ظهیر سریر سلطنت مشیر تدبیر مملکت
کهف الفقرا ملاذ الغربا مربی الفضلا محب الاتقیا
افتخار آل فارس یمین الملک ملک الخواص فخر الدولة
والدین غیاث الاسلام والمسلمین عمدة الملوک والسلاطین
ابوبکر بن ابو نصر اطال الله عمره و اجل قدره و شرح صدره 210
و ضاعف اجره که ممدوح اکابر آفاقست و مجمع مکارم اخلاق

بیت

هر که در سایهٔ عنایت اوست گنهش طاعتست و دشمن دوست
بر هر یکی از سایر بندگان و حواشی خدمتی معین ست که
اگر در آدای آن برخی تهاون و تکاسل روا دارند 215

CELEBRATION OF THE GREAT AMEER, THE FORTUNATE FUKRRŮDDEEN, ABOOBUKR BEN ABOO NUSR

Once more the bride of my imagination, confcious of her want of beauty raifeth not her head, but in a defponding mood modeftly looks down upon her feet, not venturing to make her appearance in the affembly of beautiful youths, unlefs fhe be decked with the jewels of approbation from the great Ameer, who is learned and juft, affifted by heaven, the conqueror of his enemies, the fupport of the throne of empire, counfellor of the ftate, the afylum of the indigent, and refuge of the ftranger, the patron of the learned, and friend of men of piety, the glory of the Perfian race, and ftrength of the arm of empire; of royal endowments, the glory of the ftate and of religion, the fuccour of the faith and of the faithful, the confident of Kings and Emperors, Aboobukr Ben Aboo Nufr, may God prolong his life, increafe his dignity, enlighten his breaft, and augment his reward; for he is celebrated amongft all the nobles of the earth, and is the confluence of laudable actions. Whofoever enjoyeth the fhadow of his kindnefs his fin is pardoned, and his enemy becometh his friend. Every other individual fervant and domeftic hath fome duty appointed him, in the performance of which fhould he be fomewhat negligent or flothful,

هراينه در معرض خطاب آيند و محل عتاب مگر برين طايفه درويشان كه شكر نعمت بزرگان برايشان و ذكر جميل و دعاي خير واداي چنين خدمتي در غيبت اوليترست كه در حضور كه اين بتصنع نزديكست وآن از تكلف دورو باجابت مقرون

220

نظم

پشت دوتاي فلك راست شد از خرمي
تا چونو فرزند زاد مادر ايام را
حكمت محض است اگر لطف جهان آفرين
خاص كند بندهٔ مصلحت عام را

225

دولت جاويد يافت هركه نيكونام زيست
كز عقبش ذكر خير زنده كند نام را
وصف تراگر كنند ورنكنند اهل فضل
حاجت مشاطه نيست روي دلارام را

he would most certainly incur displeasure and reprehension, but for the class of Durwaishes whose duty it is to be grateful for the kindness of their superiors, to celebrate their virtues, and to implore blessings for them; such service is better performed when absent than when present, because in the latter case their behaviour may border on speciousness, whilst the other is void of ceremony and more acceptable. The sky's incurvated back became straight thro' delight when dame nature brought forth a son like thee.—It is a pure instance of divine mystery when the creator of the universe out of his benevolence distinguishes a servant for the instruction of mankind. He hath obtained immortality, whose fame liveth, because after his departure the renown of his virtue insures existence to his name. It is matter of indifference, whether the learned praise thee or not, for the face of a beloved mistress requireth not the art of the tire woman.

عذر تقصیر خدمت و موجب اختیار عزلت

230 تقصیر و تقاعدی که در مواظبت خدمت بارگاه خداوندی
میرود بنابر آنست که طایفهٔ حکماء هند در فضیلت بزرجمهر سخن
میگفتند آخر جز این عیبش ندانستند که در سخن گفتن بطیست
یعنی درنگ بسیار میکند مستمع بسی منتظر باید تا وی تقریر
سخن کند بزرجمهر بشنید و گفت اندیشه کردن که چه گویم به
235 از پشیمانی خوردن چرا گفتم

مثنوی

سخندان پرورده پیر کهن بیندیشد انگه بگوید سخن
مزن بی تامل بگفتار دم نکوگوی گر دیر گوئی چه غم
بیندیش وانگه بر آور نفس وزان پیش بس کن که گویند بس
240 بنطق آدمی بهتر است از دواب دواب از تو به گر نگوئی صواب
فکیف در نظر اعیان خداوندی عز نصره که مجمع اهل دل

EXCUSE FOR THE OMISSION OF PERSONAL SERVICE; AND THE CAUSE OF CHOOSING RETIREMENT.

My deficiency and backwardness in the strenuous discharge of personal service at the palace of sovereignty, resembles the story told of Buzerchemcher; how that when a number of the sages of Hind were discoursing on his virtues, they could discover in him only this fault, that he hesitated in his speech, so that his hearers were kept a long time in suspense before he delivered his thoughts. Buzerchemcher over-heard their conversation and observed, "It is better to deliberate before I speak than to repent of what I have said." Old men of experience who know the value of words, reflect, and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery should be slow. First think and then speak, but stop before they say it is enough. Man excelleth the brute creation by the faculty of speech; but you are beneath the brute if you make an improper use of that gift. How then could I venture to make my appearance in the assembly of grandees of sovereignty, the confluence of men of piety

است و مرکز علمائي متبحر اگر در سياقت سخن دليري کنم شوخي کرده باشم و بضاعت مزجات بحضرت عزيز آورده و شبه در بازار جوهريان جوي نيارد و چراغ پيش آفتاب پرتوي ندارد و مناره بلند در دامن کوه الوند نهايد پست 245

مثنوی

هر که گردن بدعوي افرازد — دشمن از هر طرف بدو تازد

سعدی کافتاده است آزاده — کس نيايد بجنگ افتاده

اول انديشه وانگهي گفتار — پائي پيش آمده است بس ديوار

نخل بندم ولي نه در بوستان — شاهدم من ولي نه در کنعان 250

لقمان حکيم را گفتند حکمت از که آموختي گفت از نابينايان که تا جاي نه بينند پاي نه نهند قدم الخروج قبل الولوج مصراع مرديت بيازمائي انگهي زن کن

and the center of profound scholars; where, if in the course of conversation, I should feel animated, I might be presumptuous. Small is the capital stock which I could produce before the Viziers glass beads amongst jewellers are not worth a barley corn; a lamp in the face of the sun emitteth not a ray of light, and a lofty turret at the foot of mount Alwund appears diminutive. Whosoever stretcheth out his neck claiming consequence, is beset by enemies from all quarters. Sâdy lies prostrate, freed from worldly desires, no man attempteth to combat with one who is down on the ground. Consideration should precede speech; they first lay the foundation, and then build the wall. I understand making artificial flowers, but am not a professed gardener: I sell a beauty but not in Canaan.* They asked Locman, of whom he had learned philosophy; he answered "of the blind, because they never advance a step, until they have tried the ground."—Try your way before you stir your foot. Be assured of your manhood, and then marry.

* Alluding to Joseph, who on account of his beauty was stiled the moon of Canaan.

نظـــم

گرچه شاطر بود خروس بجنگ   چه زند پیش باز روئین چنگ 255

گربه شیر است در گرفتن موش   لیک موش است در مصاف پلنگ

امّا باعتماد وسعت اخـــلاق بزرگان که عوایب زیردستان
بپوشند در افشاي جرایم کهتران نکوشند کلمهٔ چند بر سبیل اختصار
ازنوادر وآثار وحکایات واشعار وسیر ملوک ماضی درین کتاب
درج کردیم و برخی از عمر گرانمایه بروخرج موجب تصنیف کتاب 260
گلستان این بود وبالله التوفیق

قطعه

بماند سالها این نظم و ترتیب   زما هر ذره خاک افتاده جاي

غرض نقشیست کز ما باز ماند   که هستي را نمی بینم بقاي

مگر صاحبدلي روزي برحمت   کند درکار درویشان دعاي 265

امعان نظر درترتیب کتاب وتذهیب ابواب ایجاز سخن مصلحت
دید تا مرایں روضهٔ رعنا وحدیقهٔ علیا چون بهشت باب

Although the cock is dauntlefs in battle, yet to what purpofe fhall he ftrike againft a hawk with brazen talons? The cat is a tiger in feizing the moufe; but is herfelf a moufe when engaged with the tiger.

But relying on the liberal difpofition of the great, who fhut their eyes on the defects of the humble, and ftrive not to expofe the faults of inferiors, I have in a fummary form comprifed in this book morals and choice tales, embellifhed with verfes and relations of meritorious deeds of Kings: in collecting materials for which, I have fpent a confiderable part of my life. Thefe were my reafons for writing the Gúliftán. May God favor me with his aid! Thefe verfes and recitals will laft for years, when every particle of duft of which I am compounded, will be difperfed. The intention in drawing this picture is, that it may remain after me; feeing that exiftence is fleeting, unlefs a devout perfon fhould one day, out of compaffion, beftow his bleffing on the works of the Durwaifhes. Having maturely deliberated on the general arrangement of the book, the order of the chapters and abridging the ftile of the language, it feemed advifable that this verdant garden, planted like paradife, fhould alfo refemble it by having eight gates;

اتفاق افتاد ازین سبب که مختصر آمد تا بملالت نینجامد

باب اول درسیرت پادشاهان

270 باب دوم در اخلاق درویشان

باب سیوم درفضیلت قناعت

باب چهارم درفواید خاموشی

۱۲۷۰ باب پنجم درعشق جوانی

باب ششم درضعف وپیری

275 باب هفتم درتاثیر تربیت

باب هشتم درآداب صحبت

تاریخ کتاب

دران مدت که مارا وقت خوش بود

زهجرت شش صد و پنجاه وشش بود

280 مراد ما نصیحت بود گفتیم

حوالت با خدا کردیم و رفتیم

and I abridged the work that it might not be thought tedious.

Chap. 1 On the morals of Kings.

—— 2 On the morals of Durwaithes.

—— 3 On the excellency of contentment.

—— 4 On the advantage of ſilence.

—— 5 On love and youth.

—— 6 On weakneſs and old age.

—— 7 On the force of education.

—— 8 Rules for conduct in life.

Date of the book. At the time when I enjoyed a cheerful mind, in the year ſix hundred and fifty-ſix of the Hejira Æra; * my deſign was to give advice and I have ſpoken accordingly. I committed the work to God, and departed.

---

* A. D. 1258.

گلستان

باب اول در سيرت ملوك

حكايت ١

بادشاهي را شنيدم كه بكشتن اسيري اشارت كرد بيچاره در آن
حالت نوميدي بزباني كه داشت ملك را دشنام دادن گرفت و
سقط گفتن كه گفته اند هر كه دست از جان بشويد هرچه در دل
دارد بگويد

بيت

اذا يئس الانسان طال لسانه   كسنّور مغلوب يصول علي الكلب

بيت

وقت ضرورت چو نماند گريز   دست بگيرد سر شمشير تيز

ملك پرسيد كه چه ميگويد يكي از وزراي نيك محضر گفت اي
خداوند ميگويد كه والكاظمين الغيظ والعافين عن الناس والله
يحبّ المحسنين ملك رابرو رحم آمد واز سر خون او درگذشت وزير
ديگر كه ضدّ او بود گفت ابناي جنس مارا نشايد كه در حضرت

THE GÛLISTÂN.

CHAPTER THE FIRST.

ON THE MORALS OF KINGS.

TALE I.

I have heard, that a certain monarch having commanded a captive to be put to death, the poor wretch, in a fit of despair, began to abuse and reproach the King, in his own language; according to the saying " Whosoever washeth his hands of life, uttereth whatever is in his heart.
" A man without hope speaketh boldly; as the cat when driven to despair, seizeth the dog: in
" the time of need, when it is impossible to escape, the hand graspeth the sharp edged sword."
The King asked " What doth he say" One of the Viziers, who was of a benevolent disposition, replied; " O my Lord, he said, the Almighty befriendeth him who stifleth his anger and is merciful to his fellow creatures. " The king had compassion on him and spared his life. Another Vizier, of a contrary temper, said," It becometh not persons of our rank

پادشاهان جز براستي سخن گفتن اين ملک را دشنام داد وناسزا
گفت ملک روي ازين سخن درهم کشيد وگفت مرا اين دروغ وي
پسنديده ترآمد ازين راست که توگفتي که آنرا روي درمصلحتي
بود واين را بنا برخبث وحکما گفته اند دروغ مصلحت آميز به از
راست فتنه انگيز 20

بيت

هرکه شاه آن کند که او گويد حيف باشد که جز نکو گويد

حکمت

برطاق ايوان فريدون نوشته بود

25 مثنوي

جهان اي برادر نماند بکس دل اندر جهان آفرين بند وبس
مکن تکيه بر ملک دنيا و پشت که بسيار کس چون تو پرورد و کشت
چو آهنگ رفتن کند جان پاک چه بر تخت مردن چه بر روي خاک

to ſpeak any thing but truth in the preſence of monarchs; that man reviled the King, and ſpoke indecently." The King was diſpleaſed at his ſpeech, and ſaid, "I am more ſatisfied with that falſehood, than with this truth, which you have uttered; becauſe that was well intended, and this is founded on malignity; and the ſages have declared, that falſehood mixed with good advice, is preferable to truth tending to excite ſtrife. "When a King is guided by the advice of another, woe be unto him if he ſpeaketh any thing but good. On the portico of the hall of Feredoon was written, The world, O my brother, continueth not to any one, place your affections on the creator of the univerſe, and that will ſuffice. Make no reliance, neither reſt upon the kingdom of this world; ſeeing how many like yourſelf it hath nouriſhed and killed." When the pure ſoul is about to depart, what is the difference between expiring on a throne or on the bare ground.

حکایت ۲

یکي از ملوک خراسان سلطان محمود سبکتگین را بخواب دید
بعد از وفات او بصد سال که جمله وجود او ریخته بود و خاک شده 30
مگر چشمان او که همچنان در چشم خانه همي گردیدند ونظر
میکردند سایر حکما از تاویل آن عاجز ماندند مگر درویشي که
خدمت بجاي آورد و گفت هنوز نگرانست که ملکش بادیگرانست

نظم

بس نامور که زیر زمین دفن کرده اند 35
کز هستیش بروي زمین یک نشان نماند
وان پیر لاشه را که سپردند زیر خاک
خاکش چنان بخورد کزو استخوان نماند
زنده است نام فرخ نوشیروان بخیر
گرچه بسي گذشت که نوشیروان نماند 40
خیري کن اي فلان و غنیمت شمار عمر
زان بیشتر که بانگ برآید فلان نماند

TALE II.

One of the Kings of *Khorafan* faw in a dream Sultan Mahmood Sebuktegeen, an hundred years after his death, when the whole of his body had fallen into pieces and become duft, excepting his eyes which moved in the fockets and looked about. All the Philofophers were at a lofs to explain the meaning, excepting a Durwaifh who after making his obeifance faid. " He is ftill looking about, becaufe his Kingdom is poffeffed by others." Many men of renown whom they have buried in the ground, have not left any traces of their exiftence on the furface of the earth. That old corpfe which they had depofited in the grave, his duft is fo decayed that not a fingle bone of him remains. The happy name of Nufhirvan ftill exifts through his liberality, although a long feafon hath elapfed fince his departure. *Do* good, O man, and account *your* life as gain, before the report is fpread that fuch an one is no more.

حکایت ٣

۸ ملک زادهٔ را شنیدم که کوتاه بود وحقیر و دیگر برادرانش بلند و
خوبروی باری پدرش بکراهیت و استحقاف دروی نظر کرد
پسر بفراست دریافت وگفت ای پدر کوتاه خردمند به از نادان 45
بلند نه هرچه بقامت مهتر بقیمت بهتر الشاة نظیفة والفیل جیفة

بیت

اقل جبال الارض طور وانه لاعظم عند الله قدرا ومنزلا

قطعه

50 آن شنیدی که لاغر دانا گفت روزی باابله فربه
اسپ تازی اگر ضعیف بود همچنان از طویلهٔ خربه
پدر بخندید و ارکان دولت به پسندیدند و برادران بجان
برنجیدند

نظم

55 تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

TALE III.

I heard of a King's son, who was low in stature and ill favoured, whilst all his brothers were tall and handsome. Once on a time, his father looked at him with disgust, which the son had sagacity enough to discover, and said, "O father! a short man, who is wise, is preferable to him who is tall and ignorant. Not every thing is valued according to its height; the sheep is clean, and the elephant an unclean animal. Sinai is one of the most inconsiderable mountains of the earth, but verily it is the greatest before God in rank and dignity. Have you heard, what was said one day by a wise lean man, to a fat blockhead? One Arab horse, though lean is preferable to a stable full of asses." The father laughed, the courtiers applauded, and the brothers were mortified to the very soul. Until a man hath spoken, his defects and his skill are concealed.

هر بیشه گمان مبر که خالیست   شاید که پلنگ خفته باشد

شنیدم که آن مدت ملک را دشمن صعب روی نمود چون دو لشکر روی بهم آوردند اول کسیکه اسپ در میدان جهانید آن پسر بود و گفت

60 قطعه

آن نه من باشم که روز جنگ بینی پشت من
آن منم کاندر میان خاک و خون بینی سری
کانکه جنگ آرد بخون خویش بازی میکند
روز میدان آنکه بگریزد بخون لشکری

65 این بگفت و برسپاه دشمن زد چند از مردان کار دیده بینداخت چون پیش پدر آمد زمین خدمت ببوسید و گفت

قطعه

ای که شخص منت حقیر نمود   تا درشتی هنر نه پنداری

Imagine not every desert to be empty, for perhaps a tiger may be there asleep. I heard that at that time a powerful enemy appeared against the King, and when the two armies met, the first person who impelled his horse into the action, was this young Prince calling out, "I am not him, whose back you shall see in the day of battle, but my head may be found in dust and blood: for whosoever fighteth the battle staketh his own life; and he who flieth, sporteth with the blood of his troops." Having thus said he attacked the troops of the enemy, and overthrew several men of renown. When he came to his father, he bowed down to the earth and said. "O ye to whom my form appeared contemptible, without considering the force of my valour,

اسپ لاغرمیـــان بکار آید روز میدان نه گاوِ پرواری

آورده اند که سپاه دشمن بسیار بود و اینان اندک طایفه آهنگ 70

گریز کردند پسر نعره بزد و گفت اي مردان بکوشید تا جامهٔ زنان

نپوشید سواران را بگفتن او تهور زیادت گشت و بیکبار حمله کردند

شنیدم که دران روز بر دشمن ظفر یافتند ملک سر و چشمش ببوسید

و در کنارش گرفت و هر روز نظر بیش کرد تا ولي عهد خویش کرد برادران

حسد بردند و زهر در طعـــامش کردند خواهرش از غرفه بدید 75

دریچه بر هم زد پسر دریافت و دست از طعـــام باز کشید و گفت

محالست که هنرمندان بمیرند و بي هنران جاي ایشان گیرند

بیت

کس نیاید بزیر سایهٔ بوم ورهما از جهان شود معدوم

پدر را ازین حالت آگاهي دادند برادرانش را بخواند و گوشمالي 80

بواجبي داد پس هر یکي را از اطراف بلاد حصه مرضي معین کرد

in the day of battle, the flender fteed is ufeful and not the fattened ox." It is reported, that the enemy having many troops, and this fide but few, a body of the latter were giving way, upon which the Prince vociferated. " Exert yourfelves like men, that you may not wear the drefs of women." The troopers animated by this fpeech, joined in the general attack, and are reported to have gained the victory over the adverfary on that day. The King kiffed his head and eyes and folded him in his arms and his affection towards him encreafed daily, till at length he appointed him his fucceffor. The brothers became envious, and put poifon into his food. His fifter feeing this from a window, flapped to the fhutters, and he underftanding the fignal, withdrew his hand from the difh, and exclaimed, " If the wife fhould be deprived of life, it would be impoffible for the unfkilful to fupply their place. No one would go under the fhade of the owl, if the Homai was annihilated from the earth." They informed the father of the circumftances, who fent for the brothers, and after rebuking them properly, he gave to each of them a fuitable portion of his kingdom

تا فتنه بنشست ونزاع برخاست وگفته اند ده درویش درگلیمي بخسپند و دو باد شاه دراقلیمی درنگنجند

قطعه

85 نیم نانی گر خورد مرد خداي بذل درویشان کند نیم دگر
ملک اقلیمي بگیرد باد شاه همچنان دربند اقلیمي دگر

حکایت ۴

طایفه دزدان عرب برسر کوهي نشسته بودند و منفذ کاروان بسته و رعیت بلدان ازمکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم
90 آنکه ملاذي منیع ازقله کوهي بدست آورده بودند وملجا و ماواي ساخته مدبران ممالک آن طرف دردفع مضرت ایشان مشورت کردند اگر این طایفه بربن نسق روزگاري مداومت نمایند مقاومت ایشان ممتنع گردد

مثنوي

95 درختي که اکنون گرفتست پاي به نیروي شخصي برآید زجاي

that all caufe of ftrife and bickering might fubfide. "It has been obferved that ten Durwaifhes may fleep upon one blanket, but that one kingdom cannot contain two Kings." If a pious man eateth half a loaf of bread, he beftoweth the other half on the poor. If a King poffeffeth the dominion of a whole climate, he longeth to have the fame enjoyment of another.

TALE IV.

A gang of Arabian robbers had affembled on the top of a mountain, and blocked up the road of the caravan The inhabitants were diftreffed by their ftratagems, and the troops of the Sultan overpowered; becaufe the thieves, having poffeffed themfelves of a fortrefs on the fummit of the mountain, made this ftrong hold their fixed refidence. The counfellors of the King's party confulted together, how to remove this grievance, becaufe if they were fuffered to continue any time in this ftate, they would become too powerful to be fubdued. The tree that has only juft taken root, may be pulled up by the ftrength of a man

وزش همچنان روزگاری هلی   بگردونش از بیخ برنگسلی

سرچشمه شاید گرفتن بمیل   چو پر شد نشاید گذشتن بپیل

سخن برین مقرر شد که یکی را بتجسس ایشان برگماشتند

و فرصت نگاه داشتند تا وقتی که بر قومی رانده بودند و بقعه

خالی مانده تنی چند از مردان واقعه دیده و جنگ آزموده را 100

بفرستادند تا در شعب جبل پنهان شدند شبانگاه که دزدان باز

آمدند سفر کرده و غارت آورده سلاح بکشادند و غنایم بنهادند

نخستین دشمنی که بر سر ایشان تاخت خواب بود چندانکه پاسی

از شب بگذشت

105   بیت

قرص خورشید در سیاهی رفت   یونس اندر دهان ماهی رفت

مردان دلاوران از کمین بدر جستند و دست همه را یگان یگان بر

کتف بستند بامدادان بدرگاه ملک حاضر آوردند همه را بکشتن

but ſhould it continue ſome time in that ſtate, it could not be eradicated even by a windlaſs It is poſſible to ſtop the courſe of a ſpring with a bodkin, which when formed into full ſtream, cannot be forded by an elephant. They came to the determination to ſend one a a ſpy, to watch the opportunity when the thieves ſhould be gone to attack a tribe, an the place evacuated. They detached a party of approved men, who concealed themſelve in the paſs of the mountains. In the evening, when the robbers returned from their expedi tion with their plunder, they laid aſide their weapons, and depoſited their ſpoil The fir enemy who attacked them was ſleep, about the end of the firſt watch of the night Th ſun's diſk paſſed into ſhadow, Jonas entered into the whale's belly. The gallant me ſprang out of the ambuſh, and pinioned the robbers one after another. In the morning the were brought to the palace, when the King gave orders for them all to be put to death

اشارت فرمود اتفاقا دران میان جواني بود که میوهٔ عنفوان شبابش
110 نو رسیده و سبزهٔ گلستان عذارش نو دمیده یکي از وزرا پاي تخت
ملک بوسه داد وروي شفاعت بر زمین نهاد وگفت این پسر
همچنان از باغ زندگاني بر نخورده و از ریعان جواني تمتع نیافته
توقع بکرم و اخلاق خداوندي آنست که بخشیدن خون او بر بنده
منت نهد ملک روي ازین سخن درهم کشید و موافق راي
115 بلندش نیامد وگفت

بیت

پرتو نیکان نگیرد هرکه بنیادش بدست
تربیت نااهل را چون گردگان بر گنبدست

نسل و تبار اینان منقطع کردن اولیترست و بیخ و بنیاد ایشان
120 بر آوردن بهتر که آتش نشاندن و اخگر گذاشتن و افعي کشتن
و بچه نگاهداشتن کار خردمندان نیست

There happened to be amongst them a lad, the first fruits of whose youth were yet immature, the freshness of his cheeks, resembled a rosebud in early spring. One of the Viziers kissed the foot of the King's throne, and bowed his head to the earth in intercession, saying. "This boy, hath not like the rest, tasted the fruit of the garden of life, nor ever enjoyed the harvest of the season of youth. I therefore venture to hope from your majesty's known clemency, that you will oblige your servant, by sparing the lad's blood." The King looked displeased at these words, as they did not accord with his enlightened understanding, and he observed that an evil root will not thrive in a goodly shade. To educate the worthless, is like throwing a walnut upon a dome, it is better to eradicate them altogether; for to extinguish the fire, and suffer a spark to remain; or to kill the snake, and preserve the young, is not acting like a wise man:

قطعه

ابر اگر آب زندگي بارد ‌ ‌ هرگز از شاخ بید بر نخوري

با فرومایه روزگار مبر ‌ ‌ کزني بوریه شکر نخوري

وزیر این سخن بشنید طوعاً وکرهاً به پسندید و بر حسن راي ملک 125

آفرین خواند وگفت آنچه خداوند دام ملکه فرمود عین حقیقتست

که اگر در سلک صحبت آن بدان تربیت یافتي یکي از ایشان

شدي اما بنده امیدوارست که بصحبت صالحان تربیت پذیرد

وخوي خردمندان گیرد که هنوز طفلست وسیرت بغي وعناد آن

گروه درنهاد وي متمکن نشده است و در حدیثست که ما من 130

مولود الا وقد یولد علي فطرة الاسلام ثم ابواه یهودانه وینصرانه

ویمجسانه

قطعه

با بدان یار گشت همسر لوط ‌ ‌ خاندان نبوتش گم شد

Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed. " When the Vizier heard these words, he reluctantly approved of them, and praised the King for his just observation, saying." May the King live for ever, nothing can be more true than what my lord hath pronounced, that if he had continued with these wicked wretches, he would naturally have fallen into their evil courses, and would have become one of them; but your servant entertains hopes, that this boy, by associating with men of probity, will receive instruction and imbibe virtuous sentiments; for being but a child, his principles cannot be tainted with the lawless and inimical disposition of that banditti, for in the Hadees it is recorded. " Of a truth every one is born with a disposition to Islamism, and it is owing to his parents his becoming a Jew, a Christian or a Majoosie. ' Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy,

135 سگ اصحاب کهف روزي چند   پي نيکان گرفت و آدم شد

اين بگفت و طايفه از ندماي ملک باو بشفاعت يار شدند تا ملک

از سر خون او درگذشت و گفت بخشيدم اگر چه مصلحت نديدم

رباعي

داني که چه گفت زال با رستم گرد   دشمن نتوان حقير و بيچاره شمرد

140 ديديم بسي آب سر چشمهٔ خورد   چون بيشتر آمد شتر و بار ببرد

في الجمله وزير پسر را بخانه برد و بناز و نعمت بپرورد و استاد

اديب بتربيتش نصب کرد تا حسن خطاب و رد جواب و ساير آداب

ملوکش بياموختند تا در نظر همگنان پسنديده آمد باري وزير

از شمايل و اخلاق او در حضرت ملک شمه ميگفت که تربيت عاقلان

145 در وي اثر کرده است و جهل قديم از جبلت او بدر برده ملک را

از اين سخن تبسم آمد و گفت

but the dog of the companions of the cave, by long converse with the virtuous, became a rational creature." The Vizier having thus concluded his speech, some of the courtiers joined in his petition till at length the King spared the life of the youth, and said, "I grant your request, altho' I disapprove of it. Know you not what Zal said to Rustam? Consider not any enemy as weak and contemptible. I have frequently seen water issue from a small spring, which so increased in its course, that it carried away the camel with his load." Summarily, the Vizier took the youth into his family, and educated him with kindness and attention. An able master was appointed his tutor, who taught him how to ask a question, and return an answer with elegance, together all the accomplishments requisite for court, so that his manners met with general approbation. Once when the Vizier mentioned to the King some particulars of the youth's disposition and manners, and was saying that wise education had made impression on him, and that his former ignorance was rooted out of his mind; the King laughed at those expressions and said,

بيت

عاقبت گرگ زاده گرگ شود گرچه با آدمي بزرگ شود

سالي دو برين برآمد طغايه اوباش محله دراو پيوستند وعقد
مرافقت بستند تا بوقت فرصت وزيررا با دو پسرش بكشت ونعمت 150
بيقياس برداشت ودر مغاره دزدان بجاي پدر بنشست وعاصي
شد ملك را خبر كردند ملك دست تحير بدندان گرفت وگفت

نظم

شمشير نيك از آهن بد چون كند كسي
ناكس بتربيت نشود اي حكيم كس 155
باران كه در لطافت طبعش خلاف نيست
در باغ لاله رويد ودر شوره بوم خس
زمين شوره سنبل برنيارد
درو تخم عمل ضايع مگردان
نكوئي با بدان كردن چنانست 160
كه بد كردن بجاي نيك مردان

"The wolf's whelp will at length become a wolf, altho' it be brought up along with men." Two years after this converfation, a fet of vagabonds of the town entered into a confpiracy with him, and taking an opportunity, he killed the Vizier, and his two fons, carried off an immenfe booty, and fucceeding his father as the head of the gang became an avowed offender. The King apprifed thereof, in the emotion of amazement, exclaimed, "How can any one form a good fword out of bad iron? O ye philofophers, it is impoffible to convert a worthlefs wretch into a good man. The rain, in whofe nature there is no partiality, produces tulips in the garden, but only weeds in a barren foil. A fterile foil will not yield fpikenard, wafte not then feed upon it. To fhew favour to the wicked, is in fact doing injury to the good."

حکایت ۵

سرهنگ زادهٔ را بر در سرای اغلمش دیدم که عقل و کیاستی و فهم
و فراستی زاید الوصف داشت هم از عهد خردی آثار بزرگی در
165 ناصیهٔ او پیدا

بیت

بالای سرش ز هوشمندی   می تافت ستارهٔ بلندی

فی الجمله مقبول سلطان آمد که جمال صورت و کمال معنی داشت
و حکما گفته اند توانگری بهنرست نه بمال بزرگی بعقلست نه
170 بسال ابنای جنس او برو حسد بردند و بخیانتی متهم کردند و در
کشتن او سعی بیفایده نمودند

مصراع

دشمن چه کند چون مهربان باشد دوست
ملک پرسید که موجب خصم ایشان درحق تو چیست گفت درسایه

TALE V.

I ſaw at the gate of Ughulmiſh an officer's ſon, who was endowed with wiſdom and ſagacity beyond deſcription: even his childhood was diſtinguiſhed by proofs of ſuperior abilities. The ſtar of ſublimity ſhone on his head thro' wiſdom. Summarily, he obtained favour in the ſight of the Sultan, on account of his beauty and acute underſtanding, according to the ſaying of the ſages, "Ability, and not riches conſtitutes worth; greatneſs dependeth on ſkill, and not on years." His companions became envious, and accuſing him falſely of diſhoneſty, made a fruitleſs attempt to deprive him of life. But what can the enemy do againſt him who hath an aſſured friend. The King aſked him, "What is the cauſe of their ſtriving againſt you?" He replied, "Under the ſhade

دولت خداوندي همكنانرا راضي كردم مكر حسود را كه راضي 175
نميشود الابزوال نعمت من دولت واقبال خداوندي باد

نظم

توانم آنكه نيازارم اندرون كسي
حسود را چه كنم كو زخود برنج درست
180 بمير تا برهي اي حسود كين رنجيست
كه از مشقت آن جز بمرك نتوان رست
شوربختان بآرزو خواهند
مقبلان را زوال نعمت وجاه
كر نه بيند بروز شپره چشم
185 چشمهٔ آفتاب را چه كناه
راست خواهي هزار چشم چنان
كور بهتر كه آفتاب سياه

of your majesty's protection, I have gained the good will of every one, excepting the envious man, who cannot be satisfied but by the decline of my good fortune; and may the wealth and prosperity of sovereignty be perpetual. I can avoid injuring the mind of every one, but what shall I do to the envious man, who carrieth the injury in his own breast? Die thou envious wretch, since thou can'st not be cured of the disease under which thou laboureſt but by death. The malevolent man wishes that misfortune may befal the succesſful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

حکایت ۶

یکي را از ملوک عجم حکایت کنند که دست تطاول بمال رعیت
190 دراز کرده بود و جور و اذیت آغاز کرده خلق از مکاید ظلمش
درجهان برفتند و از کربت جورش راه غربت گرفتند چون رعیت
کم شد ارتفاع ولایت نقصان پذیرفت و خزینه تهي ماند و دشمنان
از هر طرف زور آوردند

قطعه

195 هرکه فریاد رسي روز مصیبت خواهد
گو در ایام سلامت بجوان مردي کوش
بندهٔ حلقه بگوش ار ننوازي برود
لطف کن لطف که بیگانه شود حلقه بگوش

روزي در مجلس او کتاب شاهنامه همي خواندند در زوال مملکت
200 ضحاک و عهد فریدون وزیر ملک را پرسید که فریدون گنج و ملک
وحشم نداشت بر وپاد شاهي چه گونه مقرر شد گفت آنچنانکه

TALE VI.

They tell a ſtory of one of the Kings of Perſia, that he had ſtretched out the hand of oppreſſion on the property of his ſubjects, and exerciſed tyranny and violence. By his repeated acts of injuſtice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his ſubjects were diminiſhed, the reſources of his government were leſſened, his treaſury was exhauſted, and powerful enemies preſſed him on all quarters. Whoſoever looketh for aſſiſtance in the day of adverſity, let him exerciſe humanity in the ſeaſon of proſperity. If you do not treat kindly the ſervant with the ring on his ear, he will depart; ſhew kindneſs in ſuch manner that the ſtranger may become a willing ſervant. One day in his preſence they were reading in the Shahnameh, the hiſtory of the decline of the kingdom of Zohac, and the reign of Feridoon. The Vizier aſked the King, " Since Feridoon had neither money nor territory nor troops, how did it happen that the kingdom was conferred on him?" He anſwered, " In the manner

۲۴

شنیدي خلقي برو بتعصب گرد آمدند و تقویت کردند پادشاهي
یافت وزیر گفت چون گرد آمدن خلق موجب پادشاهیست تو خلق
را چرا پریشان میکني مگر سر پادشاهي نداري

205

بیت

همان به که لشکر بجان پروري　　که سلطان بلشکر کند سروري

گفت موجب گرد آمدن سپاه و رعیت چیست گفت پادشاه را
عدل باید تا برو گرد آیند و رحمت تا در سایه دولتش
ایمن نشینند و ترا این هردو نیست

210

مثنوي

نکند جور پیشه سلطاني　　که نیاید ز گرگ چوپاني

پادشاهي که طرح ظلم فگند　　پاي دیوار ملک خویش بکند

ملک را پند وزیر ناصح موافق طبع نیامد بند فرمود و
بزندان فرستاد بسي بر نیامد که بني عم سلطان بمنازعت
برخاستند و بمقاومت لشکر آراستند و ملک پدر خواستند 215
قومي که از دست تطاول او بجان آمده بودند و پریشان شده
برایشان گرد آمدند و تقویت کردند تا ملک از تصرفش
بدر رفت

you have heard, the people joined him, and through their ſtrength he gained the kingdom." The Vizier rejoined, "Seeing that collecting people together is the means of forming a kingdom, why then do you make them diſperſe, unleſs you do not deſire to govern? It is adviſable to cheriſh the army at the riſk of your life, as the Sultan deriveth his power from his troops." The King aſked, "What methods are to be taken to collect together troops and ſubjects?" The Vizier replied, "The monarch muſt be juſt, to induce them to approach him, and merciful that they may enjoy peace in the ſhade of his government; but you poſſeſs neither of theſe qualities. A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a ſhepherd. The tyrannic prince ſaps the foundation of his own empire.' The king was offended at the Vizier's wiſe admonition, and ordered him to be bound, and committed to priſon. A ſhort time after, the ſons of the King's uncle commenced hoſtilities, and appeared in arms, and claimed poſſeſſion of their father's dominions. A number of people, who on account of his oppreſſion had abſconded, now joined the enemy and ſupported them; till at length the King was diſpoſſeſſed of the kingdom, and they obtained it.

قطعه

220 پادشاهي كو روا دارد ستم بر زيردست
دوستدارش روز سختي دشمن زورآور است
با رعيت صلح كن وز جنگ خصم ايمن نشين
زان كه شاهنشاه عادل را رعيت لشكر است

حكايت ٧

225 پادشاهي با غلام عجمي در كشتي نشسته بود غلام ديگر
دريا نديده بود و محنت كشتي نيازموده گريه و زاري
آغاز كرده و لرزه بر اندامش افتاد چندانكه ملاطفت
كردند آرام نگرفت ملك را عيش ازو منغص شد چاره نميدانستند
حكيمي در آن كشتي بود گفت اگر فرمائي من او را خاموش
230 كنم پادشاه گفت غايت لطف باشد حكيم فرمود تا غلام را
بدريا انداختند باري چند غوطه خورد مويش بگرفتند
و سوي كشتي آوردند بهر دو دست در دنبال كشتي آويخت

The King who suffers the poor to be oppressed, will find, in the day of adversity, his friends become powerful foes. Be on good terms with your subjects, and sit down secure from the attack of your enemy; for to a just monarch, his subjects are an army.

TALE VII.

A King was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The King's diversion was interrupted, and no remedy could be found. A philosopher who was in the ship, said, "If you will command me, I will silence him." The King replied, "It will be an act of great kindness." The philosopher ordered them to throw the boy into the sea, and after several plunges, they laid hold of the hair of his head, and dragging him towards the ship, he clung to the rudder with both his hands.

چون برآمد بگوشه بنشست و قرار یافت • ملک را پسندید • آمد گفت درین چه حکمتست گفت اوّل محنت غرق شدن نچشیده بود قدر سلامتي نمیدانست همچنین قدر عافیت کسي داند 235
که بمصیبت گرفتار آید

قطعه

اي سیر ترا نــــان جوین خوش ننمـــاید
معشوق منست آنکه بنـــزدیک تو زشتست
حوران بهشتي را دوزخ بود اعـــراف 240
از دوزخیان پرس که اعـــراف بهشتست

بیت

فرقست میان آنکه یارش در بر — با آنکه دو چشم انتظارش بر در

حکایت ۸

هرمز تاجدار را گفتند از وزیران پدر چه خطا دیدي که بند 245

When he got out of the water, he sat down quietly in a corner of the vessel. The King was pleased, and asked how this was brought about: The philosopher replied, " At first he had never experienced the danger of being drowned; neither knew he the safety of a ship." In like manner, he knoweth the value of prosperity, who hath encountered adversity. O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice, that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of hell, whether purgatory is not paradise. There is a difference between him who claspeth his mistress in his arms, and him whose eyes are fixed on the door expecting her.

TALE VIII.

They asked King Hormuz, " What crime have you found in your father's ministers, you ordered them to be imprisoned?"

فرمودي گفت خطائي معلوم نكردم وليكن ديدم كه مهابت من در دل ايشان بيكرانست وبرعهد من اعتماد كلي ندارند ترسيدم كه ازبيم گزند خويش قصد هلاك من كنند پس قول حكما را كاربستم كه گفته اند

قطعه 250

ازان كز توترسد بترس اي حكيم وگر با چو او صد برائي بجنگ
نه بيني كه چون گربه عاجز شود برآرد بچنگال چشم پلنگ
ازان مار بر پاي راعي زند كه ترسد سرش را بكوبد بسنگ

حكايت ۹

255 يكي از ملوك عرب رنجور بود در حالت پيري و اميد از زندگاني قطع كرده ناگاه سواري از در درامد و بشارت آورد كه فلان قلعه را بدولت خداوندي كشاديم و دشمنان اسير شدند وسپاه و رعيت آنطرف بجملگي مطيع

He replied, "I have not difcovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promife, I was alarmed, left out of apprehenfion for their own fafety, they might attempt my ruin; and therefore I have followed the advice of the fages, who fay, "Fear him who feareth you, although you be able to cope with an hundred fuch. Doft thou not know, that the cat when defperate, teareth out the tiger's eyes with her claws? The fnake biteth the foot of the peafant, from the dread of having its own head dafhed againft a ftone."

TALE IX.

A King of Arabia was fick in his old age, and there was no hopes of his recovery, when a horfeman entered the gate, and brought thefe glad tidings. "Through your majefty's aufpices, I have taken fuch a fortrefs, the garrifon are made prifoners; and the troops and fubjects of that quarter have one and all fubmitted to your government."

فرمان گشتند چون این سخن بشنید نفسی سرد برآورد وگفت
این مژده مرا نیست دشمنانم راست یعنی وارثان مملکت 260

قطعه

در این امید بسر شد دریغ عمر عزیز — که آنچه در دلمست از درم فراز آید
امید بسته برآمد ولی چه فایده زانکه — امید نیست که عمر گذشته باز آید

قطعه

کوس رحلت بکوفت دست اجل — ای دو چشمم وداع سر بکنید 265
ای کف دست و ساعد و بازو — همه تودیع یکدگر بکنید
بر من افتاده مرگ دشمن کام — آخر ای دوستان گذر بکنید
روزگارم بشد بنادانی — من نکردم شما حذر بکنید

حکایت ۱۰

سالی بربالین تربت یحیی پیغمبر علیه السلام معتکف بودم در جامع 270
دمشق یکی از ملوک عرب که به بی انصافی موصوف بود اتفاق
بزیارت آمد و نماز کرد و حاجت خواست

When he heard theſe words he ſighed and ſaid. " This good news concerns not me but mine enemies, that is, thoſe who ſhall ſucceed, to my kingdom. My precious life hath been vainly ſpent in the expectation of accompliſhing my wiſhes, but now, to what purpoſe does it ſerve, for I have no hope that my paſt life ſhould return! The hand of fate beats his march upon the drum. Alas! mine eyes, take your leave of this head, hands, arms, and wriſts, bid adieu to each other. Death, a foe to my deſire, hath overtaken me. For the laſt time come before me, O my friends! my days have been ſpent in ignorance; I have not performed my duty, ſhun my example.

TALE X.

In a certain year I was ſitting retired in the great moſque at Damaſcus: at the head of the tomb of Yahiya the prophet (on whom be peace.) One of the Kings of Arabia, who was notorious for his injuſtice, happened to come on a pilgrimage, and having performed his devotions, uttered the following words,

بيت

درویش وغني بندهٔ این خاک درند وانانکه غني ترند محتاج ترند

275 انکه روي بمن کرده وگفت ازانجاکه همت درویشان است وصدق معامله ایشان خاطري همراه من کنید که از دشمن صعب اندیشناکم گفتم بر رعیت ضعیف رحمت کن تا از دشمن قوي زحمت نه بیني

نظم

280 ببازوان توانا و قوت سر دست
خطاست پنجهٔ مسکین ناتوان بشکست
بترسد آنکه بر افتادگان نبخشاید
که گر زپای درآید کسش نگیرد دست
هر انکه تخم بدي کِشت وچشم نیکي داشت
285 دماغ بیهده پخت و خیال باطل بست
زگوش پنبه برون آر و داد خلق بده
وگر تومي ندهي داد روز دادي هست

"The poor and the rich are servants of this earth, and those who are richest have the greatest wants." He then looked towards me and said, "Because Durwaishes are strenuous and sincere in their commerce with heaven, unite your prayers with mine, for I am in dread of a powerful enemy." I replied, "Shew mercy to the weak peasant, that you may not experience difficulty from a strong enemy. It is criminal to crush the poor and defenceless subjects with the arm of power. He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortureth his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind, for if thou refusest justice, there will be a day of retribution.

مثنوي

بني آدم اعضاي يكديگرند   كه در آفرينش زيك گوهرند
چو عضوي بدرد آورد روزگار   دگر عضوها را نماند قرار 290
توكز محنت ديگران بي غمي   نشايد كه نامت نهند آدمي

حكايت ١١

درويش مستجاب الدعوات در بغداد پديد آمد حجاج يوسف بخواندش وگفت دعاي خير برمن كن گفت خدايا جانش بستان گفت از بهر خدا اين چه دعاست گفت دعاي خيرست ترا وجمله مسلمانان را 295

مثنوي

اي زبردست زيردست آزار   گرم تاكي بماند اين بازار
بچه كار آيدت جهانداري   مردنت به كه مردم آزاري

300 حكايت ١٢

يكي از ملوك بي انصاف پارسائي را پرسيد كه از عبادتها كدام افضلترست گفت ترا خواب نيم روز تا دران يك نفس خلق را نيازاري

The children of Adam are limbs of one another, and are all produced from the fame fubftance; when the world gives pain to one member, the others alfo fuffers uneafinefs. Thou who art indifferent to the fufferings of others, deferveft not to be called a man."

TALE XI.

A Durwaish who never prayed in vain, made his appearance at Baghdad. Hojaj Youfuf fent for him, and faid, "Offer up a prayer for me." He faid, "O God take away his life." Hojaj afked, "For God's fake what kind of prayer is this?" He anfwered, "It is a falutary wifh for yourfelf and for all Moflems. O thou powerful wretch, who oppreffeft the weak, how long will this violence continue? Of what ufe is thy government? it is better that thou fhouldft die, becaufe thou art an oppreffor of mankind."

TALE XII.

A certain tyrannical king afked a religious man, "What kind of devotion will be moft meritorious for me to perform?" He replied, "That you fleep at noon, becaufe in that one moment you will not opprefs mankind."

قطعه

ظالمي را خفته ديدم نيم روز گفتم اين فتنه است خوابش برده به
305 آنكه خوابش بهتر از بيداريست آنچنان بد زندگاني مرده به

حکایت ۱۳

يكي را از ملوك شنيدم كه شبي در عشرت روز كرده بود و در پايان
مستي ميگفت

بيت

310 ما را بجهان خوشتر ازين يكدم نيست كز نيك و بد انديشه و از كس غم نيست
درويشي برهنه بيرون بسرما خفته بود و گفت

بيت

اي آنكه باقبال تو در عالم نيست گيرم كه غمت نيست غم ما هم نيست
ملك را اين كلام خوش آمد صرّه هزار دينار از روزن بيرون داشت
315 و گفت اي درويش دامن بدار گفت دامن از كجا آرم كه جامه ندارم

When I ſaw a tyrant ſleeping at noon, I ſaid, "He is a tyrant, it is beſt that he ſhould be overcome with ſleep. He who is better aſleep than awake, death is preferable to ſuch an evil life."

TALE XIII.

I heard of a King, who had ſpent the night in jollity, and when he was completely intoxicated, he ſaid, "I have never in my life experienced a more pleaſant moment than the preſent, for I have no thoughts about good or evil, and am not plagued with any one." A naked Durwaiſh, who had been ſleeping without in the cold, ſaid. "O King, there is none equal to thee in power.—I grant that you have no ſorrow of your own, but what then, haſt thou no concern about us?" The King was pleaſed at this ſpeech, and threw out of the window a bag of a thouſand dinars, and ſaid, "O Durwaiſh hold out your ſkirt.' He anſwered, "Whence ſhall I produce a ſkirt, who have not a garment?"

بادشاه را بر ضعف حال او رحمت زیادت گشت خلعتی بران مزید کرد و بیرون فرستاد درویش آن نقد را باندک مدت بخورد وتلف کرد و باز آمد

بیت

قرار بر کف آزادگان نگیرد مال نه صبر در دل عاشق نه آب در غربال 320

در حالتي که ملک را پرواي او نبود حالش بگفتند بهم بر آمد و روي ازوي درهم کشید واز بنجا گفته اند اصحاب فطنت و خبرت که از حدت وسورت بادشاهان برحذر باید بود که غالب همت ایشان بر معضلات امور مملکت متعلق باشد وتحمل ازدحام عوام نکنند

325 مثنوی

حرامش بود نعمت پادشاه که هنگام فرصت ندارد نگاه

مجال سخن تانه بیني ز پیش به بیهوده گفتن مبر قدر خویش

گفت برانید این گداي شوخ مبذر را که چندین نعمت باندک مدت

The King the more pitied his weak estate, and in addition to the money sent him a dress. The Durwish having consumed the whole sum in a short time, came again. Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the King had no care about him, they related his case. He was angry, and turned away his face from him, and to this point men of wisdom and experience have observed that we ought to guard against the fury and rage of Kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar. Whosoever watches not a fit opportunity, must expect nothing from the King's favor: till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose. The King said, "Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a ti[me]

بر انداخت نداند که خزینه بیت المال لقمهٔ مساکینست نه طعمهٔ
330 اخوان شیاطین

بیت

ابلهی کو روز روشن شمع کافوری نهد
زود بینی کش بشب روغن نباشد در چراغ

یکی از وزرای ناصح گفت ای خداوند مصلحت آن می بینم
335 که چنین کسانرا وجه کفاف بتفاریق مجری دارند تا در نفقه
اسراف نکنند امّا انچه فرمودی از زجر و منع مناسب سیرت
ارباب همت نیست یکی را بلطف امیدوار گردانیدن و باز
بنومیدی خسته خاطر کردن

بیت

340 بروی خود در اطماع باز نتوان کرد چو باز شد بدرشتی فراز نتوان کرد

قطعه

کس نه بیند که تشنگان حجاز بلب آب شور گرد آیند
هر کجا چشمهٔ بود شیرین مردم و مرغ و مور گرد آیند

ſince the Biet ul mâl is deſigned to afford a mouthful for the poor, and not to feaſt the fraternity of devils. The blockhead who burns a camphor candle in the day time, you will ſoon ſee without oil in his lamp at night." One of the Viziers, a good counſellor, ſaid, "O King, it ſeems expedient that ſtated allowances ſhould be ſettled for people of this claſs ſeparately for their maintenance, that they may not live extravagantly; but what you commanded in diſpleaſure, to exclude them altogether, is repugnant to the principles of true generoſity; to fill one with hopes through kindneſs, and then to deſtroy him with deſpair: a monarch cannot admit people into his preſence, and when the door of liberality is open, then ſhut it upon them with violence. No one ſeeth the thirſty pilgrims on the ſea ſhore; wherever there is a ſpring of ſweet water, men, birds, and ants flock together."

حکایت ۱۴

یکي از پادشاهان پیشین در رعایت مملکت سستي کردي و لشکر 345
بسختي داشتي چون دشمن صعب روي نمود همه پشت بدادند

بیت

چو دارند گنج از سپاهي دریغ   دریغ آید ش دست بردن بتیغ

یکي را از آنانکه غدر کردند با منش دوستي بود ملامتش کردم
وگفتم دونست و ناسپاس وسفله وحق نا شناس که باندک تغیر حال 350
از مخدوم قدیم خود بر گردد و حقوق نعمت سالیان نوردد گفت
اگر بگویم معذور داري شاید که اسپم بي جو بود و نمد زین درگرو
وسلطان که بزر با سپاهي بخیلي کند با او بجان جوانمردي
نتوان کرد

355 بیت

زر بده مرد سپاهي را تا سر بنهد   وگرش زر ندهي سر بنهد در عالم

بیت

اذا شبع الکمي یصول بطشا   وخاوي البطن یبطش بالفرار

TALE XIV.

One of the former Kings was negligent in protecting his dominions, and having suffered his troops to be in distress, when a powerful enemy appeared, they forsook him. When pay is withheld from the troops, they are unwilling to put their hands to their swords. Being intimately acquainted with one who had deserted his post, I reproached him saying, " it is base, disreputable, mean and ungrateful, when upon a trifling change of condition, a man forsakes his old master, unmindful of the favors of many years. He replied, " if I should tell you the state of the case, you would acquit me; perhaps my horse was without barley, and my saddle cloth in pawn; and the Prince who through avarice with-holds the pay of his soldiers does not deserve that they should expose their lives in his service. Give money to the gallant soldier that he may expose his head, for if you do not pay him, he will seek his fortune elsewhere. The strong man, if his belly is full, will fight valiantly, but when hungry, he will run away stoutly.

حکایت ۱۵

360 یکي ازوزرا معزول شدو بحلقهٔ درویشان درآمد وبرکت صحبت
ایشان دروي اثرکرد وجمعیت خاطرش دست داد ملک بار دیگر برو
دل خوش کرد وعمل فرمود قبول نکرد وگفت معزولي به که
مشغولي

رباعي

365 آنانکه بکنج عافیت بنشستند — دندان سگ ودهان مردم بستند
کاغذ بدریدند وقلم بشکستند — وزدست وزبان حرف گیران رستند
ملک گفت هرآینه مارا خردمندي کافي باید که تدبیر مملکت را
شاید گفت نشان خردمند کافي آنست که بچنین کارها تن درندهد

بیت

370 هماي برهمه مرغان ازان شرف دارد — که استخوان خورد وجانور نیازارد

مثل

سیاه گوش را گفتند ترا ملازمت صحبت شیر بچه وجه اختیار افتاد

TALE XV.

A certain Vizier, being difmiffed from his office, joined a fociety of Durwaifhes, the bleffing of whofe company made fuch an impreffion as beftowed comfort on his mind. The King was again favourably difpofed towards him, and ordered that he fhould be reinftated; to which the Vizier would not confent, faying, that degradation was preferable to employment. "They who are feated in the corner of retirement, clofe the dog's teeth and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of flanderers." The King faid "of a truth we ftand in need of a man of fuch fufficiency for the adminiftration of our government." The Vizier obferved that the proof of a man's being fufficiently wife, was his not engaging in fuch matters. The Homai is honored above all other birds, becaufe it feeds on bones, and injures not any living creature. *Parable.* They afked a Syahgofh why do you choofe the fervile fociety of the Lion?

گفت تا فضله صیدش میخورم و از شر دشمنان در پناه صولتش
زندگانی میکنم گفتند اکنون که بظل حمایتش درامدی و بشکر
نعمتش اعتراف کردی چرا نزدیکتر نیایی تا بحلقه خاصانت درآورد 375
و از بندگان مخلصت شمارد گفت همچنان از بطش او ایمن نیستم

بیت

اگر صد سال گبر آتش فروزد   اگر یکدم درو افتد بسوزد

افتد که ندیم حضرت سلطان زر بیابد و باشد که سر برود وحکما گفته
اند از تلوّن طبع پادشاهان برحذر باید بود که گاه بسلامی برنجند 380
وگاه بدشنامی خلعت دهند وگفته اند ظرافت بسیار هنر ندیمان
است وعیب حکیمان

بیت

تو بر سر قدر خویشتن باش و وقار   بازی و ظرافت بندیمان بگذار

385 حکایت ۱۶

یکی از رفیقان شکایت روزگار نامساعد بنزدیک من آورد که کفاف

He replied, "because I eat the remains of his hunting, and live guarded from the machinations of my enemies, under the protection of his valour." They asked, "now that you are under the shadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, so as to be brought into the circle of his principal servants, and to be numbered amongst his favourite ministers?" He replied, "I am not so confident of my safety from his severity." If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a King's minister obtains money; or he may chance to lose his head. The sages have said, "beware of the inconstant disposition of princes, who sometimes are dissatisfied at a salutation; and sometimes in return for rudeness will bestow a dress of honor." And they have also observed wit is an accomplishment in a courtier, but a blemish in the character of a wise man. Preserve the dignity of your own character, and leave sport and buffoonery to courtiers.

TALE XVI.

One of my companions was complaining to me of the unfavorableness of the times, and sa

اندک دارم و عیال بسیار و طاقت فاقه ندارم بارها در دلم آمد که باقلیم دیگر روم تا در هرصورت که زندگانی کنم کسي را بر نیک و بد من اطلاع نباشد "

بیت

390 بس گرسنه خفت و کس ندانست که کیست
بس جان بلب آمد که بر و کس نگریست

باز از شماتت اعدای اندیشم که بطعنه در قفای من بخندند و سعي مرا در حق عیال بر عدم مروت حمل کنند و گویند

قطعه

395 به بین آن بی حمیت را که هرگز / نخواهد دید روي نیک بختي
تن آساني گزیند خویشتن را / زن و فرزند بگذارد بسختي

و در علم محاسبه چنانکه معلومست چیزی دانم اگر بجاه شما جهتي معین گردد که موجب جمعیت خاطر باشد بقیهٔ

400 عمر از عهدهٔ شکر آن نتوانم بیرون آمدن گفتم ای یار عمل

" I have but fmall means with a large family, and am not able to fupport the burthen of poverty. It has frequently come into my mind to go to fome other country, that by whatever way I might maintain myfelf, no one would know of my good or bad fortune. Many a perfon has flept an hungered without any one knowing who it was. Many a vital fpirit has departed, over which no one has wept. Again, I reflect on the malevolence of my enemies, who in my abfence, would fcoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might fay behold that fhamelefs wretch, who will never experience good fortune, he confults his own eafe, and abandons to diftrefs his wife and children. I have fome fkill in arithmetic, as you know, and if through your intereft any office can be obtained, that will be the means of making my mind eafy, during the remainder of my life, I fhall not be able to exprefs my gratitude." I faid, " alas! my friend, the fervice

پادشاه دو طرف دارد امید نان و بیم جان وخلاف راي خردمندانست بدین امید دران بیم افتادن٠

قطعه

کس نیاید بخانهٔ درویش که خراج زمین و باغ بده
یا بتشویش وغصه راضي شو یا جگربند بیش زاغ بنه 405

گفت این سخن موافق حال من نگفتي وجواب سوال من نیاوردي نشیدهٔ که گفته اند هرکه خیانت ورزد دستش از حساب بلرزد

بیت

راستي موجب رضاي خداست کس ندیدم که گم شد از ره راست 410

وحکما گفته اند چهار کس از چهار کس بجان برنجند حرامي از سلطان ودزد از پاسبان و فاسق از غماز وروسبي از محتسب وآنرا که حساب پاکست از محاسبه چه باکست

of princes has two sides, the expectation of a livelihood, and the dread of losing one's life; and it is contrary to the opinion of the wise, for the sake of such hope to fall into such danger. No one cometh to the poor man's house, saying pay the taxes on your ground or garden, either be prepared to encounter anxiety and grief, or expose your intestines to the crow. He replied, " this speech is not applicable to my case, you have not answered my question; have you not heard the saying? that whosoever is guilty of dishonesty his hand trembles on rendering his account. Rectitude is the means of conciliating the divine favor. I never saw any one lost on a straight road, and the sages have remarked that four kinds of persons are mortally afraid of four others, the oppressor dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtesib; but he who has a clear conscience, what has he to apprehend from investigation?

قطعه

مکن فراخ روي در عمل اگر خواهي 415
که وقت رفع تو باشد مجال دشمن تنگ
تو پاک باش و مدار اي برادر از کس باک
زنند جامهٔ ناپاک گازران بر سنگ

گفتم حکايت آن روباه مناسب حال تست که ديدندش گريزان
420 وافتان وخيزان کسي گفتش چه آفتست که موجب چندين
مخافتست گفت شنيدم که شتر را بسخره ميگيرند گفتند اي
سفيه شتر را با تو چه مناسبتست و ترا با وي چه مشابهت گفت
خاموش که اگر حسودان بغرض گويند که اين شترست
و گرفتار آيم کرا غم تخليص من باشد تا تفتيش حال من کند
425 و تا ترياق از عراق آورده شود مارگزيده مرده باشد
و ترا همچنان فضيلت و ديانت اما حسودان در کمينند

Live not extravagantly while in office, if you wish that on your removal from it, your enemy may have no power to injure you. Be upright in your conduct, O my brother, and stand not in awe of any one. The fuller beats foul cloths only, against the stone." I replied, "the story of the fox suits you exactly, who on being seen running away and limping, some one asked what calamity occasioned him so much trepidation. He replied, I hear that they are going to press a camel into the service. The other observed I like your impudence, what relationship is there between you and a camel, and what resemblance have you to that animal. He replied? Be silent, for if the malignant, out of evil design, should say this is a camel, and I should be seized, who would be so solicitous for my relief as to order an enquiry into my case? and before the antidote can be brought from Irak, he who has been bitten by the snake may be dead. Thus, although you possess such worthiness and integrity, yet the envious are in ambush,

و مدعیان گوشه نشین اگر انچه حسن سیرت تست بخلاف
آن تقریر کنند ودر معرض خطاب پادشاه آیی ومحل عتاب
افتی دران حالت کرا مجال مقالت باشد مصلحت آن می
بینم که ملک قناعت را حراست کنی وترک ریاست گویی 430
که عاقلان گفته اند

بیت

بدریا در منافع بیشمارست اگر خواهی سلامت درکنارست
رفیق این سخن بشنید بهم برآمد وروی درهم کشید وسخنهای
رنجش آمیز گفتن گرفت که این چه عقل وکفایتست وفهم ودرایت 435
وقول حکما درست آمد که گفته اند دوستان در زندان بکار آیند که
برسفره همه دشمنان دوست نمایند

قطعه

دوست مشمار آنکه درنعمت زند لاف یاری وبرادر خواندگی
دوست آن دانم که گیرد دست دوست در پریشان حالی ودرماندگی 440

and the enemy fitting in a corner; if they should mis-represent your worthy disposion, and you should incur the King's displeasure, and fall under his resentment, who will be able to speak in your behalf? It seems most advisable that you should moderate your desires, and give up all thoughts of preferment; for the sages have remarked that in the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore." My friend heard these words, was displeased, looked angrily, and began to speak with a degree of asperity, saying "in all this what is there of wisdom, propriety, intelligence or penetration? and the words of the sages are verified, namely, that friends are serviceable in prison, for that at table enemies assume the appearance of friends. Account not those your friends, who in prosperity boast of their attachment and brotherly affection. I consider him as my friend, who takes me by the hand in the season of adversity and distress."

دیدم که متغیر میشود و نصیحت من بتعرض میشنود بنزدیک
صاحب دیوان رفتم بسابقه معرفتی که میان ما بود صورت حالش
بگفتم تا بکاری مختصرش نصب کردند چند روز برین بر آمد لطف
طبعش را بدیدند و حسن تدبیرش به پسندیدند کارش ازان
445 درگذشت و بمرتبه برتر ازان متمکن گشت و همچنین نجم سعادتش
در ترقی بود تا باوج ارادت رسید و مقرب حضرت سلطان شد
و مشار الیه بالبنان و معتمد علیه عند الاعیان بر سلامت حالش
شادمانی کردم و گفتم

بیت

450 زکار بسته میندیش و دل شکسته مدار که آب چشمهٔ حیوان درون تاریکیست

بیت

الا لا تحزنن اخا البلیه   وللرحمن الطاف خفیه

بیت

منشین ترش از گردش ایام که صبر تلخست ولیکن بر شیرین دارد

I perceived that his mind was perturbated, and that he conſidered my advice as an excuſe for not ſerving him. I therefore waited on the ſuperintendant of the finances, and through the means of an intimacy which had formerly ſubſiſted between us, I repreſented the circumſtances; in conſequence of which he gave my friend ſome ſmall appointment. In a ſhort ſpace of time, they ſaw the worthineſs of his character, and his good management met with approbation. His affairs proſpered, and he gained preferment; ſo that the ſtar of his good fortune aſcended, until he gained the meridian of his wiſhes, and became a favourite with the Sultan, an object of general admiration, and the confidant of illuſtrious perſonages. I rejoiced at the ſtate of his proſperity, and told him not to be uneaſy about his affairs, nor to ſuffer his heart to be diſtreſſed, ſince the water of immortality is in the land of darkneſs. O brother, who art in diſtreſs, be not diſheartened, for God hath many hidden mercies. Repine not at the verſatility of fortune, for patience is bitter, but the fruit is ſweet.

دران مدت مرا باجمع یاران اتفاق سفر مکه افتاد چون از زیارت 455
مکه باز آمدم دو منزلم استقبال کرد ظاهر حالش را دیدم پریشان
و در هیات درویشان گفتم حال چیست گفت چنانکه تو گفتي طايفه
حسد بردند و بخیانتم منسوب کردند و ملک در کشف حقیقت آن
استقصا نفرمود و یاران قدیم و دوستان صمیم از کلمهٔ حق خاموش
شدند و صحبت دیرینه فراموش کردند 460

نطعه

بصنع خدا چون کسي او فتاد   همه عالمش پاي بر سر نهند
چو بینند کاقبال دستش گرفت   ستایش کنان دست بر بر نهند

في الجمله بانواع عقوبت گرفتار بودم تا درین هفته که مژده
سلامتي حجاج برسید از بند گرانم خلاص کردند و ملک موروثم 465
خاص گفتم آن نوبت اشارت من قبول نکردي که عمل پادشاه چون
سفر دریاست سودمند و خطرناک یا گنج برگیري یا در تلاطم بميري

At that juncture, it happened, that in company with a number of my friends, I undertook a pilgrimage to Mecca. When we returned from the pilgrimage, he came out two days journey to meet me. Seeing him in distressed circumstances, habited like a durwaish, I asked him the cause, to which he replied, "It has happened just as you predicted: some persons out of envy charged me with unfair practices, the King did not order investigation of the circumstances, and my old acquaintances, and kind friends opened not their lips in my justification, forgetful of our former intimacy. When by the will of God any one falls, the whole world trample upon his head. When they see good fortune befriending him, they praise him with their hands upon their breasts. In short, I was overwhelmed with persecutions, until this week, when the good news of the safe arrival of the pilgrims being recieved, I was released from close confinement, with the confiscation of my patrimonial estate." I replied, "at that time you would not listen to my suggestion, that the service of Kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches or perish in the waves.

بیت

یا زر بهر دو دست کند خواجه در کنار   یا موج روزی افکندش مرده بر کنار

470 مصلحت ندیدم ازین بیش ریش درونش خراشیدن و نمک پاشیدن

بدین دو بیت اختصار کردم و گفتم

قطعه

ندانستی که بینی بند بر پای   چو در گوشت نیامد پند مردم

دگر ره گر نداری طاقت نیش   مکن انگشت در سوراخ کژدم

475 حکایت ۱۷

تنی چند در صحبت من بودند ظاهر حال ایشان بصلاح آراسته یکی

از بزرگان در حق این طایفه حسن ظن بلیغ داشت و ادراری معین

کرده بود مگر یکی از ایشان حرکتی کرد نامناسب حال درویشان

ظن آن شخص فاسد شد و بازار اینان کاسد خواستم تا بطریقی کفاف

480 یاران مستخلص کنم آهنگ خدمتش کردم دربانم رها نکرد

و جفا کرد معذورش داشتم بحکم آنکه گفته اند

The merchant either gains the fhore with both hands full of gold, or elfe one day the waves caft him dead upon the beach." I did not think it advifable to afflict his inward wound with more fcratching, nor to fprinkle falt upon it, but fatisfied myfelf with repeating the two following lines. Know you not, that you will fee your feet in fetters, when you liften not to the admonition of mankind. Another time, if you are not able to endure the fting, put not your finger into the fcorpion's hole.

TALE XVII.

I was ufed to affociate with a body of men, whofe conduct had the appearance of godlinefs: a perfon of confequence entertained very favourable fentiments of them, and had affigned a fixed penfion for their fupport, but one of them having done fomething unbecoming the character of durwaifhes, they forfeited his good opinion, and their market was injured. I wanted, by fome means or other, to obtain for my friends a reftitution of the penfion. I went to wait on the great man, but the porter rudely refufed me admittance. I excufed him, in conformity to the faying,

قطعه

درمیر ووزیر وسلطان را بی وسیلت مگرد پیرامن
سگ ودربان چو یافتند غریب این گریبانش گیرد آن دامن

چندانکه مقربان حضرت آن بزرگ بر حال من واقف شدند 485
باکرامم درآوردند و برتر مقامی معین کردند اما بتواضع
فروتر نشستم و گفتم

بیت

بگذار که بندهٔ کمینم تا در صف بندگان نشینم

گفت الله الله چه جای این سخنست 490

بیت

گر بر سر و چشم من نشینی نازت بکشم که نازنینی

فی الجمله بنشستم و ازهر دری سخن پیوستم تا حدیث ذلت
یاران درمیان آمد گفتم

قطعه 495

چه جرم دید خداوند سابق الانعام که بندهٔ در نظر خویش خوار میدارد

that if you approach the gate of either the Meer, the Vizier, or the Sultan without any one to introduce you, when the dog and the porter diſcern that you are poor, this ſeizes your collar, and the other lays hold of your ſkirt. When the great man's principal attendants were apprized of my caſe, they conducted me in with reſpect, and aſſigned me a place of diſtinction; but I humbly ſeated myſelf lower, and ſaid, " Excuſe me, for I am an inferior, ſuffer me to ſeat myſelf in the rank of ſervants." One of them replied, " O God what a hard ſaying is this! if you ſeat yourſelf on my head and eyes, I admit your gallantry, for you are amiable." Summarily I ſeated myſelf, and converſed on various ſubjects, till the circumſtance of my friend's indiſcretion was brought in, I aſked, " What fault was diſcovered by my moſt bountiful Lord, that ſhould have rendered his ſervant hateful in his ſight?

خدایراست مسلم بزرگواری و لطف که جرم بیند و نان برقرار میدارد
حاکم را این سخن پسندیده آمد و اسباب معاش یاران
فرمود تا بر قاعدهٔ ماضی مهیا دارند و مونت ایام تعطیل وفا
500 کنند شکر نعمت بگفتم و زمین خدمت ببوسیدم و عذر
جسارت بخواستم و در حالت بیرون آمدن این سخن بگفتم

قطعه

چو کعبه قبلهٔ حاجت شد از دیار بعید
روند خلق بدیدارش از بسی فرسنگ
505 ترا تحمل امثال ما بباید کرد
که هیچکس نزند بر درخت بی بر سنگ

حکایت ۱۸

ملکزاده گنج فراوان از پدر میراث یافت دست کرم برگشاد
داد سخاوت بداد و نعمت بی قیاس بر سپاه و رعیت بریخت

To God alone belongeth perfect greatneſs and benignity, who diſcovereth the crime and yet with-holdeth not daily bread." The great man approved of this ſpeech, and ordered that my friend's ſtipend ſhould be reſtored, and the arrears diſcharged. I praiſed his generoſity, made my obeiſance and apologized for my boldneſs; and at the time of taking leave made the following obſervation, "becauſe the temple of Mecca is the beſtower of our wants, multitudes reſort to it from many farſangs, you muſt therefore ſuffer the importunity of ſuch as myſelf, ſince no one flings a ſtone into a tree that hath no fruit."

TALE XVIII.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and beſtowed innumerable largeſſes and gifts, on his troops and ſubjects.

510 قطعه

نیاساید مشام از طبلهٔ عود　　بر آتش نه که چون عنبر ببوید
بزرگی بایدت بخشندگی کن　　که دانه تا نیفشانی نروید

یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک
پیشین این نعمت را بسعی اندوخته اند و برای مصلحت
515 نهاده دست ازین حرکت کوتاه کن که واقعها در پیشست
و دشمنان در پس نباید که در وقت حاجت درمانی

قطعه

اگر گنجی کنی بر عامیان بخش
رسد هر کدخدائی را برنجی
520 چرا نستانی از هر یک جوی سیم
که گرد آید ترا هر روز گنجی

ملک زاده روی ازین سخن درهم کشید که موافق رایش
نیامد و گفت خدای عز و جل مرا مالک این مملکت گردانیده است
تا بخورم و ببخشم نه پاسبانم که نگهدارم

No odour rises from a tray made of lignum aloes, place it on the fire that it may diffuse fragrance like ambergris. If you wish to be esteemed magnificent, be bountiful, for grain groweth not unlefs it be fcattered. One of the courtiers inconfiderately began his admonition, faying "that former monarchs accumulated this wealth with labour, and ftored it up againft a time of need, therefore reftrain your liberality, for events being in front, and enemies on the rear, you muft not deprive yourfelf of refources againft the time of necefſity. If you were to lavifh your treafure on the multitude, each head of a family would not receive more than a grain of rice for his fhare; why do you not exact a grain of silver from each individual, which will produce you a treafure daily?" The prince looked difpleafed at this difcourfe, fo contrary to his own fentiments, and he faid, the eternal and Almighty God has made me King of thefe nations, that I might enjoy and diftribute; I am not a fentinel to watch the treafure.

بيت

525

قارون هلاک شد که چهـــل خانه گنج داشت
نوشـــیروان نمـــرد که نام نکو گـــذاشت

حکایت ۱۹

آورده اند که نوشیروان عادل را در شکارگاهی صیدی کباب کردندی
530 نمک نبود غلامی بروستا فرستادند تا نمک آورد نوشیروان گفت
نمک بقیمت بستان تا رسمی نگردد و ده خراب نشود گفتش ازین
قدرچه خلل زاید گفت بنیاد ظلم درجهان اوّل اندک بوده است
وهرکه آمد برومزید کرد تا بدین غایت رسید

قطعه

535 اگر زباغ رعیت ملک خورد سیبی   برآورند غلامان او درخت ازبیخ
به پنج بیضه که سلطان ستم روا دارد   زنند لشکریانش هزار مرغ بسیخ

بیت

نماند ستمگار بد روزگار   بماند برو لعنت پایدار

Karoon, who had forty chambers full of treasure, was destroyed, but Nowshirvan died not, having left an immortal name.

TALE XIX.

They have related that Nowshirvan, being at a hunting seat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, that the exaction might not become a custom, and the village be desolated. They say to him "from this trifle what injury can ensue?" He replied, "Oppression was brought into the world from small beginnings, which every new comer has increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants would pull up the tree by the roots; and if the Sultan orders five eggs to be taken by force, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever."

حکایت ۲۰

عاملي را شنيدم که خانهٔ رعيت خراب کردي تا خزانهٔ سلطان آباد ان 540
کند بي خبر از قول حکما که گفته اند هر که خداي تعالي را بيازارد
تا دل خلقي بدست آرد خداي تعالي همان خلق را بروي گمارد
تا دمار از روزگارش بر آرد

بيت

آتش سوزان نکند با سپند انچه کند دود دل مستمند 545

لطيفه

گويند سرور درجمله حيوانات شيرست کمترين جانوران خر و باتفاق
خردمندان خر باربر به از شير مردم در

مثنوي

مسکين خر اگرچه بي تميزست چون بار همي کشد عزيزست 550
گاوان و خران باربردار به از آدميان مردم آزار

TALE XX.

I heard of a collector of the revenues, who desolated the houses of the subjects, in order to fill the King's coffers; regardless of the maxim of the sages which says, "Whosoever offendeth the most high to gain the heart of a fellow-creature, God will make that very creature the instrument of his destruction. The burning flame from wild rue raises not such a smoke, as is occasioned by the sighs of the afflicted heart. They say that the lion is the king of beasts, and the ass the meanest of animals, but the sages all agree, that the ass who carries burthens, is preferable to the lion, that destroyeth mankind. The poor ass, altho' devoid of understanding, yet on account of carrying burthens, is very valuable. The labouring Ox, and the ass, are preferable to men who injure their fellow-creatures.

ملک راطرفي ازذمايم اخلاق او معلوم شد بشکنجه کشيدش و بانواع عقوبت بکشت

قطعه

555 حاصل نشود رضاي سلطان تا خاطر بندگان نجويي
خواهي که خداي برتو بخشد با خلق خداي کن نکويي
يکي ازسنم ديدگان برو بکذشت وگفت

قطعه

نه هرکه قوت بازوو منصبي دارد
560 بسلطنت بخورد مال مردمان بگذاف
توان بحلق فرو بردن استخوان درشت
ولي شکم بدرد چون بگيرد اندر ناف

حکايت ۲۱

مردم آزاري راحکايت کنند که سنگي برسر صالحي زد درويش را
565 مجال انتقام نبود سنگ را باخود نگاه ميداشت تا وقتي که ملک بران
لشکري خشم گرفت ودرچاهش کرد درويش درآمد وآن سنگ را
برسرش کوفت گفت توکيستي واين سنگ برسرمن چرا زدي گفت

The King, on hearing fome part of his bafe conduct, ordered him on the rack, and tortured him to death. You will not obtain the approbation of the King, unlefs at the fame time you ftrive to gain the hearts of his fubjects. If you wifh that God fhould be bountiful to you, do good unto his creatures. One whom he had oppreffed paffed by at the time of his execution, and faid, "Not every one who poffeffes minifterial power and dignity can devour the property of men with impunity; you may fwallow a hard bone, but it will tear the belly, when it fticks under the navel."

TALE XXI.

They tell a ftory of an oppreffor, who flung a ftone at the head of a pious man. The Durwaifh, not having power to revenge himfelf, kept the ftone, till a time when the King, being difpleafed, ordered the other to be thrown into a pit. The Durwaifh then came, and bruifed his head with the ftone; upon which he exclaimed, "Who art thou, and why haft thou flung this ftone at my head?" He anfwered,

من فلانم واین سنگ همان سنگست که در فلان تاریخ بر سرمن زدي
گفت چندین مدت کجا بودي گفت از جاهت اندیشه میکردم
اکنون که در چاهت دیدم فرصت غنیمت شمردم 570

مثنوي

ناسزاي را چو بیني بختیار عاقلان تسلیم کردند اختیار
چون نداري ناخن درنده تیز بابدان آن به که کم گیري ستیز
هرکه بابولاد بازوپنجه کرد ساعد سیمین خود را رنجه کرد
باش تادستش ببندد روزگار پس بکام دوستان مغزش برار 575

حکایت ۲۲

یکي را از ملوك مرضي هایل بود که اعاده ذکر آن موجه
نبود طایفهٔ حکماي یونان متفق شدند که مرین درد را
دوایي نیست مگر زهرهٔ آدمي که بچندین صفت موصوف
بود ملک بفرمود طلب کردند دهقان پسري یافتند 580
بدان صفت که حکما گفته اند ملک پدر و مادرش بخواند

"I am ſuch an one, and this is the identical ſtone that on ſuch a day you flung at my head?" He proceeded, "Where were you all this time?" The Durwaiſh replied? "I was afraid of your dignity; but now that I ſee you in the pit, I conſider it a favorable opportunity to avenge myſelf. Whilſt the worthleſs man is in a ſtate of proſperity, the wiſe think it proper to pay him reſpect. When you have not a nail ſufficiently ſharp for tearing, it is prudent not to contend with the wicked. Whoſoever grapples againſt an arm of ſteel, will injure his own wriſt, if it is of ſilver: wait until fortune ties his hands, when to the ſatisfaction of your friends you may pick out his brains."

TALE XXII.

A certain king had a terrible diſeaſe, the nature of which it is not proper to mention. A number of Greek phyſicians agreed, that there was no other remedy for this diſeaſe, but the gall of a man, of ſome particular deſcription. The king ordered ſuch an one to be ſought for, and they found a peaſant's ſon with the properties which the phyſicians had deſcribed. The king ſent for the lad's father and mother,

و بنعمت بيكران خوشنود گردانيد و قاضي فتوي داد كه خون
يكي از رعيت ريختن براي سلامتي نفس پادشاه روا باشد
جلاد قصد كشتنش كرد پسر روي بسوي آسمان كرد و
585 بخنديد ملك گفت كه درين حالت چه جاي خنده است
پسر گفت نازفرزندان برپدر و مادر باشد و دعوي پيش
قاضي برند و داد از پادشاهان خواهند اكنون پدر و مادر
بعلت حطام دنيا مرا بخون درسپردند و قاضي بكشتنم
فتوي داد و سلطان صحت خويش در هلاك من بيند بجز
590 خداي تعالي پناهي ندارم

بيت

پيش كه برآورم ز دستت فرياد — هم پيش تو از دست تو ميخواهم داد

سلطان را دل ازين سخن بهم برآمد و آب در ديده
بگردانيد و گفت هلاك من اوليترست از خون بيگناهي

and by offering a great reward gained their consent; and the Cazy gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch. The executioner prepared to put him to death, upon which the Youth turned his eyes towards heaven and laughed. The king asked "what there could be in his present condition, which could possibly excite mirth." He replied. "Children look to their parents for affection, a suit is referred to the Cazy; and justice is expected from the monarch. Now my father and mother, seduced by vain worldly considerations, having consented to the shedding of my blood; the judge having sentenced me to die; and the king, for the sake of his own health, having consented to my death; where am I to seek refuge excepting in the high God? unto whom shall I prefer my suit, since it is against you that I seek justice?" The king's heart being troubled at these words, the tears stood in his eyes, and he said. "It is better for me to die, than that the blood of an innocent person

ریختن سر و چشمش ببوسید و در کنار گرفت و نعمت بیکران 595
بخشید و آزاد کرد گویند که ملک هم دران هفته شفا یافت

قطعه

همچنان در فکر آن بیتم که گفت پیلبانی بر لب دریای نیل
زیر پایت گر ندانی حال مور همچو حال تست زیر پای پیل

600 حکایت ۲۳

یکی از بندگان عمرو لیث گریخته بود کسان در عقبش
رفتند و باز آوردند وزیر را باوی غرضی بود اشارت بکشتن
او کرد تا دگر بندگان چنین حرکت نکنند بنده پیش عمرو
سر بر زمین نهاد و گفت

605 بیت

هرچه رود بر سرم چون تو پسندی رواست
بنده چه دعوی کند حکم خداوند راست

امّا بموجب آنکه پروردهٔ نعمت این خاندانم نخواهم که

should be shed." He kissed his head and eyes, and embraced him, and after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse, which the elephant driver rehearsed on the banks of the river Nile. "If you are ignorant of the state of the ant under your foot, know that it resembles your own condition, under the foot of the elephant."

TALE XXIII.

One of the slaves of Umroolais having absconded, a person was sent in pursuit of him, and brought him back. The Vizier, being inimical to him, commanded him to be put to death, in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said "whatever may happen to me with your approbation is lawful, what plea can the slave offer against the sentence of his Lord? but seeing that I have been brought up under the bounties of your house, I do not wish that

در قيامت بخون من گرفتار آئي اگر اين بنده بخواهي كشت
باري بتاويل شرع بكش تا در قيامت مواخذ نباشي ملك گفت
610 تاويل چه گونه كنم گفت اجازت فرمايي تا من وزيرا بكشم
انگه بقصاص او مرا بفرماي كشتن تا بحق كشته باشي ملك بخنديد
و وزير را گفت چه مصلحت مي بيني گفت اي خداوند
بصدقه گور پدرت اين حرام زاده را آزاد كن تا مرا هم در بلا نيفگند
گناه از منست كه قول حكما را معتبر نداشتم كه گفته اند

قطعه 615

چو كردي با كلوخ انداز پيكار سر خود را بناداني شكستي
چو تير انداختي در روي دشمن حذر كن كاندر آماجش نشستي

حكايت ۲۴

ملك زوزن را خواجه بود كريم النفس و نيك محضر كه همگنان را
620 در مواجهه خدمت كردي و در غيبت نيكو گفتي اتفاق از وي

at the refurrection you fhould be charged with my blood: if you are refolved to kill your flave, do it conformably to the interpretation of the law, in order that at the refurrection you may not fuffer reproach;" The king afked after what manner fhall I expound it? He replied "give me leave to kill the Vizier, and then in retaliation for him, order me to be put to death, that you may kill me juftly." The king laughed, and afked the Vizier what was his advice on the occafion. He replied "O my lord, as an offering to the tomb of your father, liberate this rogue, in order that I alfo may not fall into calamity. The crime is on my fide, for not having obferved the words of the fages, who fay, When you combat with one who flings clods of earth, you break your own head by your folly: when you fhoot at the face of your enemy, be careful that you fit out of his aim."

TALE XXIV.

A king of Zuzan had a minifter of a beneficent fpirit and amiable difpofition, who treated all perfons with civility, when prefent; and fpoke well of them when abfent. It happened

حرکتي درنظر ملک ناپسندیده آمد مصادره کرد و عقوبت فرمود
سرهنگان ملک بسوابق نعمت معترف بودند و بشکر آن مرتهن پس
درمدت توکیـــل او رفق وملاطفت کردندي و زجر ومعـــاتبت
روا نداشتندي

625 قطعه

صـــلح با دشـــمن اگر خواهي هرگه که ترا
درقفـــا عیب کند درنظـــرش تحسین کن
سخـــن آخـــر بدهن میگـــذرد موذیرا
سخنش تلخ نخواهي دهنش شـــیرین کن

انچه مضمون خطاب ملک بود از عهده بعضي بیرون آمد وبه بقیتي 630
درزندان بماند یکي ازملوک آن نواحي درخفیه پیغامش فرستاد
که ملوک آن طرف قدرچنان بزرگواري ندانستند و بي عزتي کردند
اگرخاطرعزیزفلان احسن الله عواقبه بجانب ماالتفات کند در رعایت
خاطرش هرچه تمامتر سعي کرده شود که اعیان این مملکت بدیدار او

that some action of his having displeased the king, he mulcted him, and ordered him to be chastised. The king's officers, mindful of his former benefits, considered themselves pledged thereby to shew him gratitude; therefore whilst he was under their custody, they treated him with courtesy and kindness, neither exercised any severity nor allowed any reproaches. If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet. He was acquitted on some of the King's accusations, and for the remainder he continued in prison. One of the neighbouring princes privately sent him a message, saying, " The monarchs of that quarter know not the value of such excellence, and have dishonored you: if the precious mind of such an one, (may God prosper his future undertakings,) will condescend to look towards us, we, out of reverence to his virtue, will exert our utmost endeavours to satisfy him, since the rulers of these dominions, will be honored by the sight of him,

635 منتظر و جواب مکتوب را منتظر خواجه برین وقوف یافت از خطــر
اندیشید جواب مختصر چنانکه مصلحت دید بر ظهــر ورق نوشت
و روان کرد یکي از متعلقان ملک برین واقعه مطلع شد و ملک را
اعلام کرد و گفت فلان را که حبس فرموده با ملوک نواحي مراسلت
دارد ملک بهــم بر آمد و کشف این خبر فرموده قاصد را بگرفتند
640 و رساله را بخواندند نوشته بود که حسن ظن بزرگان بیش از فضیلت
بنده است و تشریف قبولي که فرموده اند بنده را امکان اجابت آن
نیست بحکم آنکه پرورده نعمت این خاندانم و باندک مایه تغیر خاطر
با ولي نعمت خود بیوفایي نتوان کرد که گفته اند

بیت

645 آنرا که بجاي تست هر دم کرمي   عذرش بنه ار کند بعمري ستمي

ملک را حق شناسي او پسند آمد نعمت و خلعت بخشید و عذر
خواست که خطا کردم و ترا بي گناه بیازردم گفت اي خداوند بنده

and impatiently expect his anfwer to the letter." The minifter underftood the contents, and reflecting on the danger to which he was expofed, wrote a fhort anfwer, fuch as to him appeared advifable, on the back of the letter, and defpatched it. One of the King's attendants, being informed of the circumftances, apprized the King thereof, and faid, fuch an one, whom you ordered into confinement, holds correfpondence with the neighbouring princes. The King was wroth, and ordered that the affair fhould be inveftigated. They feized the courier and read the letter, on the back of which was written as follows, "The good opinion of the great exceeds the merit of this fervant, but it is impoffible to accept the offer which you have made me; for having been nourifhed by the bounty of this illuftrious houfe, I cannot be ungrateful to my benefactor on account of a trifling change in his fentiments, for it has been faid, excufe him who hath conferred continual benefits, if during the courfe of your life he doeth you only a fingle injury." The king commended his fidelity, beftowed on him a largefs and a drefs of honor, and afked his forgivenefs, faying, "I committed a miftake, and injured you who are innocent." He replied, "O my lord! your fervant

دربن حالت شما را گناهی نمي بيند بلكه تقدير خدايتعالي چنين بود كه مرين بنده را مكروهي برسد پس بدست تو اوليتر كه سوابق نعمت برين بنده داري وايادي منت 650

مثنوي

گر گزندت رسد ز خلق مرنج كه نه راحت رسد ز خلق نه رنج
از خدا دان خلاف دشمن ودوست كه دل هردو در تصرف اوست
گر چه تير از كمان همي گذرد از كماندار بيند اهل خرد

655 حكايت ۲۵

يكي از ملوك عرب متعلقان ديوان را فرمود كه مرسوم فلانرا چندانكه هست مضاعف كنند كه ملازم درگاه است ومترصد فرمان وساير خدمتگاران بلهو ولعب مشغولند ودر اداي خدمت متهاون صاحبدلي بشنيد وگفت علو درجات بندگان بدرگاه حق جل وعلا همين مثال دارد 660

does not confider you as criminal in this cafe, but fince it was the decree of heaven that a misfortune fhould befal me, it was beft that it fhould come from that hand, which had for fo long a time beftowed favor and kindnefs on this fervant. Grieve not if thou fhouldeft fuffer injury from mankind, fince neither tranquillity nor diftrefs cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his guidance; although the arrow iffues from the bow, yet thofe who are wife look to the archer."

TALE XXV.

A king of Arabia commanded his minifters to double the ftipend of fome one, becaufe he was conftant in his attendance, and always attentive to his duty, whilft the reft of the courtiers were diffipated in their manners and negligent of their bufinefs. A man of penetration, hearing this, remarked, that the high ranks of fervants in the court of heaven are conferred in the fame manner.

نظم

دو بامداد گر آید کسی بخدمت شاه

سیوم هر آینه در وي کند بلطف نگاه

امید هست پرستندگان مخلص را

665 که نا امید نگردند ز آستان اله

مثنوي

مهتري در قبول فرمانست ترک فرمان دلیل حرمانست

هرکه سیماي راستان دارد سر خدمت بر آستان دارد

حکایت ۲٦

670 ظالمي را حکایت کنند که هیزم درویشان خریدي بحیف وتونگران رادادي بطرح صاحبدلي براو بگذشت وگفت

بیت

ماري توکه هرکرا به بیني بزني یابوم که هرکجا نشیني بکني

قطعه

675 زورت ار پیش میرود باما با خداوند غیب دان نرود

If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness. The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. Obedience insures greatness, whilst disobedience leads to a repulse: whosoever possesseth the qualities of righteousness, placeth his head on the threshold of obedience.

TALE XXVI.

They tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man passing that way said "you are a snake that bites every one you see; or an owl that destroys every place where you sit; although your injustice may pass unpunished amongst us, it will not escape the observation of that God to whom all secrets are revealed.

زورمندي مكن بر اهل زمين تا دعايي بر آسمان نرود

ظالم ازين سخن برنجيد و روي ازو درهم كشيد و برو التفاتي نكرد تا شبي كه آتش از مطبخ در انبار هيزمش افتاد و ساير املاكش بسوخت و از بستر نرم بر خاكستر گرمش نشاند اتفاق همان صاحبدل برو بگذشت شنيدش كه با ياران همي گفت ندانم كه اين آتش از 680 كجا در سراي من افتاد گفت از دود دل درويشان

قطعه

حذر كن ز دود درونهاي ريش كه ريش درون عاقبت سر كند

بهم بر مكن تا تواني دلي كه آهي جهاني بهم بر كند

685

حكايت

بر تاج شاه كيخسرو نوشته بود

قطعه

چه سالهاي فراوان و عمرهاي دراز
كه خلق بر سر ما بر زمين بخواهد رفت

690 چنانكه دست بدست آمدست ملك بما
بدستهاي دگر همچنين بخواهد رفت

Injure not the inhabitants of this world, that the ſighs of the oppreſſed may not aſcend to heaven." The oppreſſor was diſpleaſed at his words, frowned on him, and took no farther notice of him, until one night, when fire, iſſuing from the kitchen, caught the ſtock of wood, and conſumed all his goods; when his ſoft bed became a ſeat of warm aſhes. It happened that this ſame judicious perſon paſſing by, and hearing him ſay to his friends, " I know not from whence this fire fell upon my houſe," replied, " from the ſmoke of the hearts of the poor." Beware of the groans of the wounded ſouls, ſince the inward ſore will at length break out; oppreſs not to the utmoſt a ſingle heart, for a ſingle ſigh has power to overſet a whole world. On the crown of Kaikuſrou was the following inſcription, " for how many years, during what ſpace of time, ſhall men paſs over my grave? as the kingdom came to me by ſucceſſion, in like manner ſhall it paſs to the hands of others."

حکایت ۲۷

یکی درصنعت کشتی بسر آمده بود سیصد و شصت بند فاخر درین
علم دانستی و هرروز بنوعی کشتی گرفتی مگر گوشه خاطرش با جمال
695 یکی از شاگردان میلی داشت سیصد و پنجاه و نه بندش درآموخت
مگر یک بند که در تعلیم آن دفع انداختی پسر در صنعت و
قوت بسر آمد و کسی را با او امکان مقاومت نبودی تا
بحدی که پیش سلطان گفت استاد را فضیلتی که بر منست
از روی بزرگی و حق تربیت است و الا بقوت ازو کمتر
700 نیستم و بصنعت با او برابرم ملک را این ترک ادب از وی پسندیده
نیامد بفرمود تا مصارعت کنند مقامی متسع معین کردند
ارکان دولت و اعیان حضرت حاضر شدند پسر چون
پیل مست درآمد بصدمتی که اگر کوه آهنین بودی از جای

TALE XXVII

A perſon had arrived at the head of his profeſſion in the art of wreſtling; he knew three hundred and ſixty capital ſleights in this art, and every day exhibited ſomething new, but having a ſincere regard for a beautiful youth, one of his ſcholars, he taught him three hundred and fifty-nine ſleights, reſerving however one ſleight to himſelf. The youth excelled ſo much in ſkill and in ſtrength, that no one was able to cope with him. He at length boaſted, before the Sultan, that the ſuperiority which he allowed his maſter to maintain over him, was out of reſpect to his years, and the conſideration of having been his inſtructor; for otherwiſe he was not inferior in ſtrength, and was his equal in point of ſkill. The king did not approve of this diſreſpectful conduct, and commanded that there ſhould be a trial of ſkill. An extenſive ſpot was appointed for the occaſion. The miniſters of ſtate, and other grandees of the court, were in attendance. The youth, like a luſtful elephant, entered, with a percuſſion, that would have removed, from its baſe, a mountain of iron.

برکندي استاد دانست که جوان ازو بقوت برترست بدان بند
غریب که ازوي نهان داشته بود باوي درآویخت جوان 705
دفع ان ندانست استاد بد و دست از زمین برداشت و بر
بالاي سر برد و بر زمین زد غریو ازخلق برخاست ملک
فرمود تا استاد را خلعت و نعمت دادند و پسر را زجر و ملامت
کرد که با پرورنده خویش دعوي مقاومت کردي و بسر نبردي
گفت اي خداوند استاد بزور و قوت بر من دست نیافت بلکه 710
در علم کشتي دقیقه مانده بود که از من دریغ همیداشت
امروز بدان دقیقه بر من دست یافت استاد گفت از بهر چنین
روزنگه میداشتم که حکما گفته اند دوسترا چندان قوت
مده که اگر دشمني کند بتواند نشنیده که چه گفت آنکه
از پرورده خود جفا دید 715

قطعه

یا وفا خود نبود در عالم یا مگر کس درین زمانه نکرد

The maſter, being ſenſible that the youth was his ſuperior in ſtrength, attacked with the ſleight which he had kept to himſelf. The youth not being able to repel it, the maſter with both hands lifted him from the ground, and raiſing him over his head, flung him on the earth. The multitude ſhouted. The king commanded that a dreſs and a reward in money ſhould be beſtowed on the maſter; and reproved and deriled the youth, for having preſumed to put himſelf in competition with his benefactor, and for having failed in the attempt. He ſaid, " O king, my maſter did not gain the victory over me through ſtrength or ſkill, but there remained a ſmall part in the art of wreſtling, which he had with held from me, and by that ſmall feint, he got the better of me. The maſter obſerved, " I reſerved it for ſuch an occaſion as the preſent; the ſages having ſaid, put not yourſelf ſo much in the power of your friend, that if he ſhould be diſpoſed to be inimical, he may be able to effect his purpoſe. Have you not heard what was ſaid by a perſon who had ſuffered injury from one whom he had educated? either there never was any gratitude in the world, or elſe no one at this time practiſes it.

کس نیاموخت علم تیر از من   که مرا عاقبت نشانه نکرد

حکایت ۲۸

720 درویشي مجرد بگوشهٔ صحرایي نشسته بود پادشاهي بر وبگذشت
درویش ازانجا که فراغ ملک قناعتست سر برنیاورد و التفات
نکرد و پادشاه ازانجا که سطوت سلطنت است بهم برآمد و
گفت این طایفه خرقه پوشان بر مثال حیوانند و زیر گفت
پادشاه روي زمین بر تو گذر کرد چرا خدمت نکردي
725 و شرط ادب بجاي نیاوردي گفت بگو ملک را توقع خدمت
از کسي دار که توقع نعمت از تو دارد و دیگر بدان که
ملوک از بهر پاس رعایا اند نه رعایا از بهر طاعت ملوک

قطعه

پادشاه پاسبان درویشست   گرچه نعمت بفر دولت اوست
730 گوسفند از براي چوپان نیست   بل که چوپان براي خدمت اوست

قطعه اخري

یکي امروز کامران بیني   دیگري را دل از مجاهده ریش

I never taught any one the art of archery, who in the end did not make a butt or me."

TALE XXVIII.

A solitary durwaish had taken up his abode in a corner of a desert. The king passed him, and the durwaish, because retirement is the kingdom of contentment, did not lift up his head, nor shew any signs of politeness. The monarch, conscious of his superior dignity, was chagrined, and said, " this tribe of ragged mendicants resemble the brute beasts;" his Vizier said to the durwaish, " when the monarch of the terrestial globe passed by you, why did not you do him homage, nor behave even with common good manners." He replied, " tell the monarch of the earth to expect service from him, who hopes to receive benefits, and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of the king The king is the sentinel of the poor, altho' affluence, pomp and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To day you will see one prosperous, and another labouring under an afflicted heart;

روزکه چند باش تا بخورد   خاک مغز سر خیال اندیش

فرق شاهي و بندگي برخاست   چون قضايي نوشته آيد پیش

ارکسي خاک مرده باز کند   نشناسد توانگر از درویش 735

ملك را گفتار درویش استوار آمد گفت از من چیزي بخواه گفت آن

میخواهم که دگر زحمت من ندهي گفت مرا پندي بده گفت

بیت

دریاب کنون که نعمتت هست بدست

کین دولت و ملك میرود دست بدست 740

حکایت ۲۹

یکي از وزرا پیش ذوالنون مصري رفت و همت خواست که روز و شب

بخدمت سلطان مشغولم و بخیر ش امید وار و عفو بتنش ترسان

ذوالنون بگریست و گفت اگر من از خداي تعالی چنین ترسیدمي

که تو از سلطان از جمله صدیقان بودمي 745

wait only a few days, when the earth will confume the brains of the vain thinker. The difference between royalty and fervitude ceafes, when the decrees of fate are fulfilled. If any one fhould open the grave, he could not diftinguifh the rich man from the poor." This fpeech of the durwaifh made a favourable impreffion on the king, who commanded him to make known his wifhes. He replied " I defire you not to trouble me again." The king faid, " give me fome good advice.' He replied, " reflect whilft you enjoy power, that wealth and dominion pafs from one to another."

TALE XXIX.

A Vizier went to Zool-noon of Egypt, and afking his bleffing, faid, " I am day and night imployed in the fervice of the king, hoping for fome good from him, and dreading his wrath." Zool-noon wept and faid, " If had feared God as you have feared the king, I fhould have been reckoned in the number of the juft.

قطعه

گر نبودی امید راحت و رنج پای درویش بر فلک بودی
ور وزیر از خدا بترسیدی همچنان کز ملک ملک بودی

حکایت ۳۰

750 پادشاهی بکشتن بی گناهی فرمان داد گفت ای ملک موجب
خشمی که ترا بر منست آزار خود مجوی گفت چگونه گفت این عقوبت
بیک نفس بر من بر آید و بزه آن بر تو جاوید بماند

رباعی

دوران بقا چو باد صحرا بگذشت تلخی و خوشی و زشت و زیبا بگذشت
755 پنداشت ستمگر که ستم بر ما کرد بر گردن او بماند و بر ما بگذشت
ملک را این نصیحت او سودمند آمد و از سر خون او درگذشت و عذر
خواست

حکایت ۳۱

وزرای نوشیروان در مهمی از مصالح مملکت اندیشه میکردند و هر
760 یکی بر وفق دانش خود رای میزد ملک نیز همچنین اندیشه میکرد

If there was no expectation of reward and punifhment, the foot of the durwaifh would be on the celeftial fphere, and if the Vizier feared God as much as he dreads the king, he would be an angel."

TALE XXX.

A king having commanded an innocent perfon to be put to death, he faid " O king feek not your own injury by venting your wrath on me." The king afked in what manner. He replied, " this torture will ceafe with me in an inftant, and the crime thereof will remain with you for ever. The fpace of life paffeth away, like the wind over the defert bitternefs and fweetnefs, deformity and beauty, all fhall ceafe. The tyrant imagineth that he committeth violence againft me, but it remaineth on his own neck and paffeth over me." The advice was profitable to the king, who fpared his life, and afked forgivenefs.

TALE XXXI.

The minifters of Nowfhirvan were confulting on ftate affairs of great importance, and every one gave his opinion according to the beft of his judgment: the king, in like manner delivered his fentiments.

بزرچمهر را راي ملک اختيار افتاده وزيران در سر گفتند ش راي ملک
راچه مزيت ديدي بر فکر چندين حکيم گفت بموجب آنکه انجام کار
معلوم نيست وراي همگنان در مشيت الله تعالى است که صواب آيد
يا خطا پس موافقت راي ملک اوليتر است تا اگر خلاف صواب آيد
بعلت متابعت او از معاتبت او ايمن باشيم 765

مثنوي

خلاف راي سلطان راي جستن بخون خويش باشد دست شستن
اگر خود روز را گويد شبست اين ببايد گفت اينک ماه و پروين

حکايت ۳۲

شيادي گيسوان بر تافت که من علويم و با قافله حجاز بشهر در آمد 770
که از حج مي آيم و قصيده پيش ملک برد که من گفته ام يکي از نديماي
ملک دران سال از سفر آمده بود گفت من اورا در عيد اضحي
در بصره ديدم حاجي چگونه باشد وديگر ميگفت پدرش نصراني
بود در ملاطيه علوي چگونه باشد و شعرش در ديوان انوري يافتند

Buzerchemuher preferred the king's opinion. The other ministers asked him, in private, why he had preferred the king's opinion to those of so many wise men. He replied, "because the event is not known, and the opinion of every one depends upon God whether it shall prosper or fail; therefore it is safest to conform to the king's opinion, because if it should fail, my acquiescence will secure me from his reprehension. To strive to think differently from the king, is to wash the hands in one's own blood. If he call the day night, it is prudent to say behold the moon and the pleiades."

TALE XXXII

A certain impostor, who had twisted his ringlets, pretending to be a descendant of Ali, entering the city, along with the caravan from Hejaz, said he was a pilgrim from Mecca, and presented the king with an elegy, as his own composition. One of the courtiers who in that year had returned from a journey said, "I saw this man during the Eed ul Uzhah at Busrah, how then can he be a Hajee?" another said, "his father is a christian at Malatiyah, how then can he be of the sacred flock?" and they discovered his verses in the dewan of Unwuree.

775 ملک فرمود تا بزنندش و برانند که چندین دروغ چرا گفتی گفت ای خداوند روی زمین سخنی دیگر بگویم اگر راست نباشد بهر عقوبت که فرمایی سزاوارم گفت آن چیست گفت

قطعه

غریبی گرت ماست پیش آورد   دو پیمانه آبست و یک چمچه دوغ
780 گر از بنده لغوی شنیدی مرنج   جهاندیده بسیار گوید دروغ

ملک بخندید و گفت ازین راستتر سخن در عمر خود نگفته بفرمود تا انچه مامول اوست مهیا دارند

حکایت ۳۳

آورده اند که یکی از وزرا بر زیردستان رحمت آوردی و
785 صلاح همگنان جستی اتفاقا بخطاب ملک گرفتار آمد همگنان در موجب استخلاص او سعی کردند و موکلان بروی در معاقبتش ملاطفت کردندی و بزرگان ذکر سیرت نیک او بپادشاه گفتند تا ملک از سر خطای او در گذشت

The king ordered that he ſhould be puniſhed and driven away, and aſked him why he had uttered ſuch falſhoods. He replied, "O king of the earth, I will ſpeak one word more, and if it ſhould not be true, I ſhall deſerve any puniſhment that you may command." The king aſked "what is that?" he replied, "If a ſtranger brings you butter-milk, two parts of it are water, and one ſpoonful is ſour milk; be not therefore offended if your ſlave ſhould have uttered an inconſiderate ſpeech, for a traveller tells many lies." The king laughed and ſaid he had never made a truer ſpeech in his life, and ordered that what he had aſked ſhould be granted. *

TALE XXXIII.

They have related that a certain vizier had ſhewn clemency towards thoſe of an inferior degree, and had ſought to accommodate every one. It happened that having fallen under the king's diſpleaſure, they all exerted their intereſt to obtain his releaſe, and thoſe to whoſe cuſtody he was committed, ſhewed him great indulgence in guarding him, and the other grandees repreſented his virtues to the king, till at length the monarch pardoned his fault.

* The allowance given to Syeds or deſcendants of Mahommed.

صاحبدلي برين حال اطلاع يافت و گفت

قطعه

790

تا دل دوستان بدست آري بوستان پدر فروخته به
پختن ديگ نيک خواهان را هرچه رخت سراست سوخته به
با بد انديش هم نکوئي کن دهن سگ بلقمه دوخته به

حکايت ۳۴

یکي از پسران هارون الرشيد پيش پدر آمد خشمناک که فلان 795
سرهنگ زاده مرا دشنام داد بهادر هارون ارکان دولت را گفت جزاي
اين چنين کس چه باشد يکي اشارت بکشتن کرد و ديگري بزبان
بريدن و ديگري بمصادره و نفي هارون گفت اي پسر کرم آنست که عفو
کني و اگر نتواني تو نيز دشنام مادرش ده نه چندان که انتقام از حد
گذرد انگاه ظلم از طرف ما باشد 800

قطعه

نه مردست آن بنزديک خرد مند
که با پيل دمان پيکار جويد

A righteous man, when apprized of the circumstances, said " sell even your patrimonial garden to gain the hearts of your friends: In order to boil your well-wisher's pot, it is adviſable to burn all your furniture. Do good even unto the wicked, for it is best to close the dog's mouth with a morsel."

TALE XXXIV.

One of the sons of Haroon ur Rasheed went to his father in a rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment for such an offence. One was for having him put to death, another said that his tongue ought to be cut out, and another that he should be fined and banished. Haroon said, " my son, charity requires that you should pardon him; but if you have not strength of mind to do this, then abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side."
In the opinion of the wise, he is not a brave man, who combats with a furious elephant,

بلي مرد آنكس است از روي تحقيق
805 كه چون خشم آيدش باطل نگويد

مثنوي

يكي را زشت خوي داد دشنام تحمل كرد وگفت اي نيك فرجام
بتر زانم كه خواهي گفتن آني كه دانم عيب من چون من نداني

حكايت ۳۵

810 با طايفه بزرگان در كشتي بودم زورقي در پاي ما غرق شد و دو برادر
بگردابي در افتادند يكي از بزرگان ملاح را گفت كه بگير آن هر دو
برادر را تا ترا صد دينار بدهم ملاح آمد تا يكي را خلاص كرد
و ديگري هلاك شد گفتم بقيت عمرش نمانده بود ازان سبب در
گرفتن او تاخير افتاد ملاح بخنديد وگفت انچه تو گفتي يقين ست
815 و ديگر خاطر من بدرهانيدن اين بيشتر بود بسبب آنكه وقتي
در بيابان مانده بودم اين مرا بر اشتر نشاند واز دست آن ديگر تازيانه
خورده بودم در طفلي گفتم صدق الله العظيم كه من عمل صالحاً
فلنفسه ومن اساء فعليها

but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently and called him a hopeful youth. "I am worse than you can say of me, for I know my own defects, better than you can possibly discover them."

TALE XXXV.

I was sitting in a boat, in company with some persons of distinction, when a vessel near us sunk, and two brothers fell into a whirlpool. One of the company promised a mariner an hundred dinars, if he would save both the brothers. The mariner came and saved one, and the other perished. I said, "of a truth the other had no longer to live, and therefore he was taken out of the water the last." The mariner laughing replied, "What you say is true, but I had also another motive for saving this in preference to the other, because once when I was tired in the desert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood.' I replied, "truly the great God is just, so that whosoever doth good shall himself experience good, and he who committeth evil shall suffer evil.

قطعه

تاتواني درون کس مخراش کاندرين راه خارها باشد 820
کار درويش مستمند برآر که ترا نيز کارها باشد

حکايت ۳۶

دوبرادر بودند يکي خدمت سلطان کردي و ديگري بسعي
بازوان نان خوردي باري اين توانگر درويش را گفت چرا خدمت
سلطان نميکني تا از مشقت کارکردن برهي گفت توچرا کارنکني تا 825
از مذلت خدمت رهايي يابي که حکما گفته اند نان خود خوردن
ونشستن به که کمر زرين بستن و بخدمت ايستادن

بيت

بدست آهک تفته کردن خمير به از دست بر سينه پيش امير

قطعه 830

عمر گرانمايه درين صرف شد تاچه خورم صيف وچه پوشم شتا
اي شکم خيره بناني بساز تانکني پشت بخدمت دو تا

As far as you can avoid it, distress not the mind of any one, for in the path of life there are many thorns. Assist the exigencies of others, since you also stand in need of many things."

TALE XXXVI.

There were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, "why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" he asked, "and why do you not work, that you may be relieved from the baseness of servitude? for the sages have said, that to eat one's bread, and to sit down, at ease, is preferable to wearing a golden girdle and standing up in service; to use your hands in making mortar of quicklime, is preferable to placing them on your breast in attendance on the Umeer. Precious life has been spent in these cares, what shall I eat in the summer, and with what shall I be clothed in the winter. O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude."

حکایت ۳۷

کسي پیش نوشیروان عادل مژده آورد که خداي عز و جل فلان
835 دشمنت برداشت گفت هیچ شنیدي که مرا فرو گذاشت

بیت

مرا بمرگ عدو جاي شادماني نیست که زندگاني ما نیز جاوداني نیست

حکایت ۳۸

گروهي از حکما در بارگاه کسري در مصلحتي سخن میگفتند
840 بزرچمهر خاموش بود گفتند چرا درین بحث با ما سخن نگویي
گفت وزرا بر مثال اطبا اند و طبیب دارو ندهد جز سقیم را پس
چون بینم که راي شما بر صوابست مرا دران سخن گفتن حکمت نباشد

قطعه

چو کاري بي فضول من برآید مرا دروي سخن گفتن نشاید
845 وگر بینم که نابینا و چاه است اگر خاموش بنشینم گناه است

TALE XXXVII.

Some body brought to Noushirvan the just the good tidings, that the God of majesty and glory has taken away such an one who was your enemy. He asked, "have you heard that he will by any means spare me? The death of my enemy is no cause of joy to me, since neither is my own life eternal."

TALE XXXVIII

At the court of Kisra a number of wise men were debating on some affair, when Buzerchemeher being silent, they asked him why in this debate he did not say any thing. He answered, "ministers are like physicians, and the physician administers medicine to the sick only; therefore when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject, but if I see a blind man in the way of a well, if I keep silence, it is a crime."

حکایت ۳۹

هارون الرشید را چون ملک مصر مسلم شد گفت بخلاف آن طاغی که
بغرور ملک مصر دعوی خدایی کرد نبخشم این مملکت را مگر
بکمترین بندگان سیاهی داشت کودن نام او خصیب ملک مصر را
بوی ارزانی داشت گویند عقل و کفایت او بحدی بود که طایفه 850
حراث مصر شکایت آوردند که پنبه کاشته بودیم برکنار نیل باران بی
وقت آمد تلف شد گفت پشم بایستی کاشتن صاحبدلی
بشنید و گفت

مثنوی

اگر روزی بدانش درفزودی زنادان تنگ روزیتر نبودی 855
بنادان آنچنان روزی رساند که صد دانا دران حیران بماند

مثنوی

بخت و دولت بکاردانی نیست جز بتایید آسمانی نیست
اوفتادست در جهان بسیار بی تمیز ارجمند و عاقل خوار
کیمیاگر بغصه مرده و رنج ابله اندر خرابه یافته گنج 860

TALE XXXIX.

Haroon ur Rusheed, when he had completed the conqueſt of Egypt, ſaid, " as a contraſt to that rebel who through the pride of his poſſeſſing the kindom of Egypt, boaſted that he was God, I will beſtow this kingdom on the meaneſt of my ſlaves." He had an Ethiopian blockhead, named Khoſaib, to whom he gave the kingdom. They ſay that this man's wiſdom and knowledge were ſo great, that when ſome of the farmers of Egypt were complaining, that an unſeaſonable fall of rain had deſtroyed the cotton, which they had ſown on the banks of the Nile, he ſaid that they ought to ſow wool. A man of diſcernment, upon hearing this, ſaid, " If the augmentation of wealth depended upon knowledge, none would be ſo diſtreſſed as an ignorant fellow, but God beſtows on a ſingle fool, as much wealth as would aſtoniſh an hundred men of wiſdom. Wealth and power depend not upon ſkill, and cannot be obtained without the aſſiſtance of heaven. It often happens in the world that the imprudent are honored, and the wiſe are deſpiſed. The alchymiſt died of grief and diſtreſs, whilſt the blockhead found treaſure under a ruin."

حکایت

یکي را ازملوک کنیزک چیني آوردند خواست که در
حالت مستي باوي جمع آید دختر ممانعت کرد ملک در خشم
شد ومراورا ازبندگان بسیاهي بخشید که لب زبرینش از
865 پردهٔ بیني برگـــذشته بود وزیرینش بگریبان فروهشته
هیکلي بود که صخرجنّي ازطلعتش برمیدي و عین القطر
ازبغلش بکندیدي

بیت

توگویي تا قیامت زشت رویي　　بروختمست وبریوسف نکویي

870　　قطعه

شخصي نه چنان کریه منظر　　کز زشتي او خبر توان داد
وانکز بغلش نعـــوذ بالله　　مـــرداربآفتــاب مرداد

سیاه را دران مدّت نفس طالب بود و شهوت غالب مهرش
بجنبید ومُهرش برداشت بامداد ان ملک کنیزک راجُست ونیافت
875 ماجرا گفتند خشم گرفت وبفرمود تا سیاه را با کنیزک دست

TALE XL.

They having brought a chineſe girl to a certain king, whilſt he was intoxicated, he wanted to have connection with her, but ſhe refuſed compliance, at which he was ſo much enraged that he gave her to one of his negro ſlaves. This fellow's upper lip reached above his noſtrils, and the lower one hung pendent on his breaſt; his countenance was ſuch that the demon Sakreh would have fled from him in terror, and a fount of pitch diſtilled from his arm pits. You would ſay that to the end of the world he will be conſidered as the extremity of uglineſs; the ſame as Joſeph is looked upon as the ſtandard of beauty. One of ſo deteſtable an aſpect, that it is impoſſible to deſcribe his uglineſs, and from his arm-pits, good God, defend us! the ſtench was like a corpſe expoſed to the ſun in the month of Auguſt. The negro in the fury of his luſt violated her chaſtity. In the morning, the king inquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl ſhould be bound faſt together by their hands

وپا استقرار به بندند وازبام جوسق بخندق در اندازند یکي از وزرای نیک محضر روی شفاعت بر زمین نهاد وگفت سیاه را درین خطایي نیست که سایر بندگان و خدمتگاران ببخشش وانعام خداوندي معتادند گفت اگر در مفاوضه اوشبي تاخیر کردي چه شدي گفت اي خداوند نشنیدهٔ 880
که گفته اند

قطعه

تشنهٔ سوخته درچشمهٔ روشن چو رسد
تو مپندار که از پیل دمان اندیشد
885 ملحد گرسنه در خانهٔ خالي برخوان
عقل باور نکند کز رمضان اندیشد

ملک را این لطیفه خوش آمد وگفت سیاه را بتو بخشیدم کنیزک را چه کنم گفت کنیزک را بسیاه بخش که نیم خوردهٔ او هم اورا شاید

and feet, and precipitated from the roof of the palace into the moat. One of the miniſters, a man of virtuous diſpoſition, bent his forehead to the earth, and implored mercy, ſaying " the negro is not criminal in this inſtance, ſince all the ſlaves and ſervants of the court, are accuſtomed to receive princely gifts and largeſſes.' The king obſerved that he might have reſtained his paſſion for one night. He replied, " alas my lord, have you not heard the ſaying, When a perſon parched with thirſt arrives at the limpid ſpring, imagine not that he will be terrified at a furious elephant. So if an hungry infidel be alone in a houſe filled with viands, reaſon will not believe that he would pay any regard to the faſt of Ramzan." The king was pleaſed at the joke, and ſaid, " I make you a preſent of the negro, but what ſhall I do with the girl?" he replied, " give her to the negro, as no one would like to eat his leavings.

قطعه 890

هرگز او را بدوستي مپسند که رود جاي ناپسند يده

تشنه را دل نخواهد آب زلال نيم خورده دهان گنديده

قطعه

دست سلطان دگر کجا بيند چون بسرگين در اوفتاد ترنج

895 تشنه را دل کجا بخواهد آب کوزه بگذشته بردهان سگنج

حکايت ۴۱

اسکندر رومي را گفتند که ديار مشرق ومغرب بچه گرفتي که ملوک

پيشين را خزاين وملک وعمر ولشکر بيش ازين بود وچنين

فتحي ميسر نشد گفت بعون خداي تعالي هر مملکتي که گرفتم

900 رعيتش نيازردم ونام پادشاهان جز به نيکويي نبردم

بيت

بزرگش نخوانند اهل خرد که نام بزرگان برشتي برد

قطعه

اين همه هيچست چون مي بگذرد بخت وتخت وامر ونهي وگير ودار

905 نام نيک رفتگان ضايع مکن تا بماند نام نيکت پايدار

Never affociate with one who frequents filthy places. A man, although thirfty, cannot relifh fweet water half drunken by one who hath ftinking breath. When an orange hath fallen into the dirt, how can it again be offered to the king's hand. How can the heart of the thirfty wifh for water out of a flaggon, which has been touched by ulcerated lips?"

TALE. XLI.

They afked Alexander the Great, "by what means have you extended your conquefts from eaft to weft, fince former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained fuch victories?" He replied, "when with the affiftance of God, I fubdued a kingdom, I never oppreffed the fubjects, and always fpoke well of their monarchs. The wife confider not him illuftrious, who fpeaketh ill of the great. All the following objects are nothing when paffed, wealth and dominion, command and prohibition, war and conqueft: injure not the name of thofe who have died with a good reputation, in order, that in return, your own good name may be immortal."

باب دوم در اخلاق درویشان

حکایت ۱

از بزرگان پارسائی را گفت که چه گوئی در حق فلان عابد که
دیگران در حق او بطعنه سخنها گفته اند گفت در ظاهرش عیب نمی
بینم و در باطنش غیب نمی دانم 5

قطعه

هر کرا جامه پارسا بینی   پارسادان و نیک مرد انگار
ور ندانی که در نهادش چیست   محتسب را درون خانه چه کار

حکایت ۲

درویشی را دیدم که سر بر آستان کعبه نهاده مینالید و می گفت 10
یا غفور و یا رحیم تو دانی که از ظلوم و جهول چه آید که ترا شاید

قطعه

عذر تقصیر خدمت آوردم   که ندارم بطاعت استظهار
عاصیان از گناه توبه کنند   عارفان از عبادت استغفار

CHAPTER II.

Of the morals of Durwaiſhes.

TALE I.

A certain perſonage aſked a devout man, what he ſaid of the ſtate of a particular âbid, of whoſe character others had ſpoken diſreſpectfully. He replied, "I ſee no fault in his exterior, and am ignorant of what is concealed within him. Whomſoever thou ſeeſt in a religious habit, conſider as a pious and a good man, if you know not what is hidden in his mind: what buſineſs hath the Mohteſib with the inſide of the houſe."

TALE II.

I ſaw a durwaiſh who having placed his forehead on the threſhold of the temple of Mecca, was lamenting, and ſaying, "O gracious and moſt merciful God, thou knoweſt what can proceed from the moſt unjuſt and ignorant of men, that is fit to be offered unto thee, I implore pardon for my imperfections, ſince I can have no claim of return for any performance of duty. The wicked repent of their ſins: they who know God aſk forgiveneſs for the imperfectneſs of their worſhip.

15 عابدان جزاي طاعت خواهند و بازرگانان بهاي بضاعت و من بنده امید آورده ام نه طاعت و بدریوزه آمده ام نه بتجارت اصنع بي ما انت اهله ولا تفعل بي ما انا اهله

بيت

گر کشي ور جرم بخشي روي و سر بر آستانم
20 بنده را فرمان نباشد هرچه فرمائي برانم

قطعه

بر در کعبه سائلي ديدم که همي گفت و ميگرستي خوش
من نگويم که طاعتم به پذير قلم عفو بر گناهم کش

حکايت ۳

25 عبد القادر گيلاني در حرم کعبه روي بر حصا نهاده همي گفت اي خداوند ببخشاي و اگر مستوجب عقوبتم در قيامت مرا نابينا بر انگيز تا در روي نيکان شرمسار نشوم

The Abid seeks reward for his obedience, and merchants require the value of their capital stock; but I who am a servant, have brought hope, not obedience, and am come to beg, not to traffic: Do unto me that which is worthy of thee; and treat me not according to my desert. Whether you slay, or whether you pardon my face and head are on thy threshold. It is not for a servant to direct: whatsoever thou commandest I shall perform." At the gate of the Kaba I saw a mendicant who was weeping bitterly and saying, "I ask not that thou shouldest approve my services, draw the pen of forgiveness over my offences."

TALE III.

Ubdulkadir Gilanee, having placed his forehead on the pebbles before the gate of the temple of Mecca, was saying, "O God pardon my sins, but should'st thou doom me to punishment, then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous.

قطعه

روي برخاک عجز میگویم هرسحرگه که یاد مي آيد
اي که هرگز فرامشت نکنم هیچت از بنده یاد مي آيد 30

حکایت ۴

دزدي درخانهٔ پارسائي درآمد چندانکه طلب کرد چیزي نیافت دلتنگ شد پارسارا خبر شد گلیمي که بران خفته بود درراه گذر دزد انداخت تا محروم نگردد

قطعه 35

شنیدم که مردان راهِ خدا دل دشمنانرا نکردند تنگ
ترا کي میسّر شود این مقام که بادوستانت خلافست وجنگ

مودت اهل صفا چه درروي وچه در قفا نه چنانکه ازپست عیب گیرند وپیشت بمیرند

بیت 40

دربرابر چو گوسپند سلیم درقفا همچو گرگ مردم خوار

Proftate in weaknefs, with my face on the earth, every morning, as I awake to reflection, I exclaim, O God never will I forget thee; wilt thou beftow a thought upon me?"

TALE IV.

A thief got into the houfe of a religious man, but after the moft diligent fearch, had the mortification not to find any thing. The good man, difcovering his fituation, threw the blanket on which he had flept, in the way which the thief had to pafs, in order that he might not be difappointed. I have heard, that thofe who are truly pious, diftrefs not the hearts of their enemies; how canft thou attain to this dignity, who art in ftrife and contention with thy friends? The affection of the righteous is the fame in prefence as in abfence, not like thofe who cenfure you behind your back, but before your face are ready to die for you; when you are prefent, meek as lamb, but when abfent, like the wolf a devourer of mankind.

بيت

هرکه عيب دگران پيش توآورد و شمرد
بيگمان عيب تو پيش دگران خواهد برد

حکايت ٥ 45

تني چند از روندگان متفق سياحت بودند وشريک رنج وراحت خواستم که مرافقت کنم موافقت نکردند گفتم از کرم و اخلاق بزرگان بديع است روي ازمصاحبت مسکينان تافتن وفايده دريغ داشتن که من درنفس خويش اينقدر قوت و قدرت ميشناسم که درخدمت 50 مردان يارشاطر باشم نه بارخاطر

بيت

ان لم اکن راکب المواشي اسعي لکم حامل الغواشي

يکي ازان ميان گفت ازين سخن که شنيدي دل تنگ مدار که درين روزها دزدي بصورت درويشان درآمد وخود را درسلک صحبت 55 ما منتظم کرد

Whofoever recounts to you the faults of your neighbour, will doubtlefs expofe your defects to others.

TALE V

Some travellers were journeying together, partakers of each others cares and comforts. I wanted to affociate myfelf with them, to which they would not confent. I remarked, that it was inconfiftent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company: that I knew myfelf to poffefs fuch a degree of energy as would make me an active friend, and not an incumbrance to them. Although I am not mounted on a beaft, I will endeavour to carry your burthens. One amongft them faid, "be not angry at the words which you have heard, for not long ago a thief, under the appearance of a durwaifh, got into our company.

بيت

چه داند مردم که در جامه کیست نویسنده داند که در نامه چیست

ازانجاکه سلامت حال درویشانست گمان فضولش نبردند و بیاری
قبولش کردند

60

مثنوي

ظاهر حـال عارفان دلقست اینقدر بس که روي در خلقست

در عمل کوش وهرچه خواهي پوش تاج بر سـر نه و عَـلَم بر دوش

زاهدي در پلاس پوشـي نیست زاهد پاک باش و اطـلس پوش

ترک دُنیا و شـهوتست و هوس پارسائي نه ترک جـامه و بس

در کُنج آگنند مـرد بایـد بود بر مخنث سـلاح جنگ چه سود 65

في الجمله روزي تا بشب رفته بُودیم و شبانگه بپاي حصاري خُفته

دزد بي توفیق ابریق رفیق برداشت که بطـهارت میروم او خود
بغارت میرفت

How can one man know what is under another's garment. The writer knows the contents of the letter. *To return to my story*, as the condition of a durwaish is every where approved, they did not entertain any suspicion of his sanctity, but admitted him into their society. The outside of religion is a durwaish's dress, this is sufficient with a mortal face: let your actions be good, and put on any dress you choose, either wear a crown on your head, or carry a flag on your shoulders: for it is not coarse cloathing that constitutes the Zâhid; be truly pious, and dress in sattin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In warfare manhood is required; of what use would armour be to an hermaphrodite? Summarily, one day we had travelled until dark, and during the night slept at the foot of a castle; the graceless thief under pretence of going to perform his ablutions, carried off the water pot of one of his companions, and then went in quest of plunder.

بیت

70 پارسا بین که خرقه دربر کرد   جامهٔ کعبه را جل خر کرد

چندانکه از نظر درویشان غایب گشت ببرجی بر رفت و درجی

بدزدید تا روز روشن شد آن تاریک دل مبلغی راه رفته بود

و رفیقان بی گناه خفته بامدادان همه را بقلعه بردند و بزندان کردند

ازان تاریخ ترک صحبت گفتیم و طریق عزلت گرفتیم که السلامة

75 في الوحدة

قطعه

چو از قومی یکی بیدانشی کرد   نه که را منزلت ماند نه مه را

نمی بینی که گاوی در علف زار   بیالاید همه گاوان ده را

گفتم منت خدا را عز و جل که از فواید درویشان محروم نماندم اگر چه

80 از صحبت ایشان وحید شدم و بدین حکایت مستفید گشتم و امثال مرا

در همه عمر این نصیحت بکار آید

Behold this perſon who covered his body with a religious dreſs, made the veil of the kába a howſing for an aſs. As ſoon as he had got out of ſight of the derwaiſhes he ſeized a baſtion, and ſtole a caſket. By the time it was daylight, the dark minded wretch had gone a great diſtance; and in the morning his innocent companions (whom he had left aſleep) were all carried to the caſtle, and committed to priſon. From that day, we reſolved not to increaſe our company, but henceforward to lead the lives of recluſes; becauſe in ſolitude there is tranquility. When one of any tribe commits an act of folly, there is no diſtinction between high and low, the whole being diſhonored. Have you not obſerved that a ſingle ox belonging to an herd, will contaminate all the oxen of the village?" I replied, "thanks to the God of majeſty and glory, I am not deſtitute of the benefits which are enjoyed by the religious, although I am ſeparated from their company; for I have derived inſtruction from this ſtory, which will ſerve men of our character for admonition during the remainder of life.

مثنوي

بيک ناتراشيده در مجلسي   برنجد دل هوشمندان بسي

اگر برکه پر کنند از گلاب   سگي در وي افتد کند منجلاب

85 حکايت ۶

زاهدي مهمان پادشاهي بود چون بر سفره بنشستند کمتر از ان خورد که عادت او بود چون بنماز برخاستند بيشتر ازان کرد که عادت او بود تا ظنّ صلاحيت در حقّ او زيادت کنند

بيت

90 ترسم نرسي بکعبه اي اعرابي   کين ره که تو ميروي بترکستانست

چون بمقام خويش باز آمد سفره خواست تا تناول کند پسري داشت صاحب فراست گفت اي پدر در دعوت سلطان چيزي نخوردي گفت در نظر ايشان چيزي نخوردم که بکار آيد گفت نماز را هم قضا کن که چيزي نکردي که بکار آيد

By the means of one diforderly perfon in a company, the hearts of many wife men become afflicted. If you fill a ciftern with rofe water, and a dog fhould fall into it, it would thereby become impure."

TALE. VI.

A zâhid was invited to a feaft by a king: when he fat down at the table he ate more fparingly than he was accuftomed to do; and when he ftood up to prayers he was longer than ufual; in order that they might form an high opinion of his piety. I fear O Arab that thou wilt not arrive at the Kâba, becaufe the road which thou art purfuing leads to Turkiftan. When he returned home, he ordered the table to be fpread that he might eat: His fon, who had an acute underftanding faid, " why father did you not eat any thing at the king's feaft?" He anfwered, " in his prefence, I ate nothing, to ferve a purpofe." The fon replied, " perform alfo your prayers over again, as you did nothing that will ferve your purpofe."

قطعه

95 اي هنرها نهاده بركف دست   عيبها بركرفته زير بغل
تاچه خواهي خريدن اي مغرور   روز درماندكي بسيم دغل

حكايت ٧

ياد دارم كه در عهد طفوليّت متعبد بودم و شب‌خيز و مولع زهد و
پرهيز شبي در خدمت پدر نشسته بودم و همه شب ديده بهم نبسته
100 و مصحف عزيز در كنار كرفته و طايفهٔ كرد ما خفته پدر را كفتم از بنان
يكي سر بر نمي‌دارد كه دوكانه بكذارد چنان خفته اند كه كوئي مرده
اند كفت جان پدر تو نيز اكر بخفتي به ازانكه در پوستين خلق افتي

قطعه

نه بيند مدعي جز خويشتن را   كه دارد پردهٔ پندار درپيش
105 كرش چشم خدابيني ببخشند   نه بيند هيچكس عاجزتر از خويش

O thou who exposest thy virtues on the palm of the hand, and hidest thy vices under the arm-pit! vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

TALE. VII.

I remember that in the time of childhood, I was very religious: I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace, whilst numbers around us were asleep. I said to my father "not one of these lifteth up his head to perform his genuflexions; but they are all so fast asleep, that you would say they are dead." He replied, "life of your father, it were better if thou also wert asleep, than to be searching out the faults of mankind. The boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself."

حكايت ۸

بزرگي را درمحفلي همي ستودند ودر اوصاف جميلش مُبالغه
همي نمودند سربرآورد وگفت من آنم كه من دانم

بيت

كفيت اذي يامن تُعدمحاسني علانيتي هذا ولم تدرباطني 110

قطعه

شخصم بچشم عالميان خوب منظر است
وزخبث باطنم سر خجلت فتاده پيش
طاوس را بنقش و نگاري كه هست خلق
تحسين كنند و او خجل ازپاي زشت خويش 115

حكايت ۹

يكي از صُلحاي جبل لبنان كه مقامات او در ديار عرب مذكور بود
وكرامات او مشهور بجامع دمشق درآمد وبركنار بركهٔ كلاسه

TALE. VIII.

In a company where every one was praiſing a religious man, and extolling his virtues, he raiſed up his head, and ſaid, "I am ſuch as I know myſelf to be, whilſt thou who reckoneſt up my good works, judgeſt from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the vileneſs of the interior, I bow down my head with ſhame. Mankind praiſe the peacock for his beautiful plumage, but he is aſhamed of his ugly feet."

TALE. IX.

One of the religious men of mount Libanus, whoſe piety and miracles were famed throughout Arabia, entered the great moſque of Damaſcus, and was purifying himſelf on the edge of the ciſtern of the well,

طهارت میکرد پایش بلغزید و بحوض درافتاد و بمشقت بسیار

120 ازانجا خلاص یافت چون از نماز بپرداختند یکي از اصحاب

گفت مرا مشکلي هست شیخ گفت آن چیست گفت یاددارم که

بر روي دریاي مغرب میرفتي وقدمت ترنمیشد وامروز درین یک

قامت آب از هلاک چیزي نمانده بود درین چه حکمتست سر

بجیب تفکر فروبرد وپس از تامّل بسیار سر برآورد وگفت نشنیده

125 که سیّد عالم محمد مصطفي صلي الله علیه وسلم گفت لي مع الله

وقت لا یسعني فیه ملک مقرّب ولا نبيّ مرسلٌ ونگفت علي الدوام

وقتي چنین که فرمود بجبرئیل ومیکائیل نه پرداختي ودیگر وقت

باحفصه وزینب درساختي که مشاهدة الابرار بین التّجلّي والاستتار

مي نماید ومي رباید

بیت 130

دیدار مي نمایي وپرهیز میکني بازار خویش وآتش ماتیز میکني

when his feet ſlipping he fell into the water, and with great difficulty got out of it. When divine ſervice was finiſhed, one of his companions ſaid he had a difficulty which required explanation. The Shaikh aſked what it was, he replied, "I recollect that you walked on the ſurface of the ſea of Africa without your feet being wetted, and to day, you had nearly periſhed in this water, which is not deeper than the height of a man, what is the meaning of this?," he ſunk his head into the boſom of reflection, and after a conſiderable pauſe looked up and ſaid, "have you not heard that the prince of the world Mohammed Muſtufa, upon whom be the peace and bleſſing of God, ſaid, there is a time in which God has given me a degree of power, that is not allowed either to the neareſt angel, nor to any mortal prophet ſent from God; but he did *not pretend* that this was always the caſe. Sometimes in the manner which he deſcribed, *neither* Gabriel nor Michael has poſſeſſed it, and at another time it has happened to Hufzah and to Zeinub. The viſion of the pious conſiſts of revelation and obſcurity. It diſcovers and it conceals. Thou ſhoweſt thy countenance, and thou hideſt it, by enhancing thy value, thou increaſeſt our deſire.

بيت

اشاهد من اهواي بغير وسيلة فيلحقني شان اضل طريقا
يوجج نـــارا ثم يطفي برشه لذلك تراني محرقـــا وغريقا

حكايت ۱۰ منظومه 135

يكي پرسيد ازان گم كرده فرزند كه اى روشن گهر پير خردمند
زمصرش بوي پيراهن شنيدي چـــرا درچاي كنعانش نديدي
بگفت احوال ما برق جهانست دمي پيـــدا ودیگر دم نهانست
گهي برطـــارم اعــلا نشينم گهي پشت پـــاي خود نه بينم
اگر درويش برحالي بماندى ســـردست ازدوعالم برفشاندي 140

حكايت ۱۱

درجامع بعلبك كلمهٔ چند برطريق وعظ ميگفتم باجماعتي افسرده دل مرده راه از عالم صورت بمعني نبرده ديدم كه نفسم درنمي گيرد وآتش گرم من درهيزم تر ايشان اثـــر نميكند دريغ

When I behold thee without an intervention, it affects me in such a manner that I lose my road. It kindles a flame, and then quenches it by sprinkling water; on which account you see me sometimes in ardent flames, and sometimes immersed in the waves."

TALE X.

Some body said to him who had lost his son *(meaning Jacob)* O thou of illustrious race, wise old man, seeing that you were able to perceive at the distance of Egypt the perfume of his garment, how happened it that thou wert not able to discover him in the well of Canaan? He replied, " our condition is like the darting lightning, one instant flashing, and the rest disappearing. Sometimes we are seated above the fourth heaven, and at other times we cannot see the back of our feet. If the durwaish were always to remain in one state, he would cease to desire both worlds."

TALE XI.

In the great mosque at Bālbuk, I was reciting some words by way of admonition to a company whose hearts were withered and dead, in-capable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, and that the fire of my piety had not kindled their green wood.

145 آمدم بتربيت ستوران و آيينه داري در محلهٔ كوران وليكن در معني باز بود وسلسله سخن دراز دربيان اين آيت كه ونحن اقرب اليه من حبل الوريد سخن بجاي رسانيده بودم كه گفتم

قطعه

دوست نزديكتر ازمن بمنست وين عجبتر كه من ازوي دورم
150 چه كنم با كه توان گفت كه او در كنار من و من مهجورم

من ازشراب اين سخن مست و فضلهٔ قدح در دست كه روندهٔ از كنار مجلس گذر كرد ودور آخر درو اثر كرد نعره چنان زد كه ديگران بموافقت او درخروش آمدند وخامان مجلس درجوش گفتم سبحان الله دوران باخبر درحضور ونزديكان بي بصر دور

155 قطعه

فهم سخن چون نكند مستمع قوت طبع از متكلم مجوي
فسحت ميدان ارادت بيار تا بزند مرد سخن گوي گوي

I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Koran, " we are nearer to him than his jugular vein." My discourse had got to such a length that I said a friend is nearer to me than myself, but what is more wonderful, I am far from him, " What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him? I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand." At this time a traveller passing by the company was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said, " O God those who are afar off know thee, whilst those who are near and ignorant, are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

حکایت ۱۲

شبي در بیابان مکه از غایت بیخوابي پاي رفتنم نماند سر بنهادم و شتربانرا گفتم دست از من دار 160

قطعه

پای مسکین پیاده چند رود کز تحمل ستوه شد بختي
تا شود جسم فربهي لاغر لاغر مرده باشد از سختي
گفت اي برادر حرم در پیش است و حرامي در پس اگر رفتي بردي اگر خفتي مردي 165

بیت

خوشست زیر مغیلان براه بادیه خفت
شب رحیل ولي ترک جان بباید گفت

حکایت ۱۳

پارسائي را دیدم برکنار دریا که زخم پلنگ داشت و بهیچ دارو 170

TALE XII.

One night in the defert of Mecca, from the great want of fleep, I was deprived of all power to fly, I reclined my head on the earth and defired the camel driver not to difturb me. How far fhall the feet of the poor man proceed, when the camel is weary of his load. Whilft the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you efcape; and if you fleep you die: It is pleafant to fleep on the road in the defert under acacia tree in the night of decampment, but you muft confider it as abandoning life."

TALE XIII.

I faw on the fea fhore a religious man, who had a wound from a tiger, which could not be cured by any medicine.

به نیشد و مدتها دران رنجور بود و دمبدم شکر خدایتعالی

همی گفت الحمد لله که بمصیبتی گرفتارم نه بمعصیتی

قطعه

گر مرا زار بکشتن دهد آن یار عزیز

تا نگوئی که دران دم غم جانم باشد 175

گویم از بندهٔ مسکین چه گنه صادر شد

که دل آزرده شد از من غم آنم باشد

حکایت ۱۴

درویشی را ضرورتی پیش آمد گلیمی از خانهٔ یاری بدزدید حاکم

فرمود که دستش ببرند صاحب گلیم شفاعت کرد که من او را بحل 180

کردم حاکم گفت بشفاعت تو حد شرع فرو نگذارم گفت راست

فرمودی اما هر که از مال وقف چیزی بدزدد قطعش لازم نیاید که

الفقیر لا یملک شیا ولا یملک هرچه درویشان است وقف محتاجان است

He had been a long time in this woful ſtate, and was continually thanking God, ſaying, "God be praiſed that I am afflicted through misfortune and not through ſin. If that dear friend aſſigns me to the place of ſlaughter, then in order that you may not accuſe me of being at that inſtant afraid of my life, I will aſk what crime has your ſlave committed, that your heart is offended at me? this reflection only is the cauſe of my ſorrow."

TALE XIV.

A durwaiſh, having ſome preſſing occaſion, ſtole a blanket from the houſe of a friend. The judge ordered that they ſhould cut off his hand. The owner of the blanket interceded, and ſaid that he abſolved him. The judge replied that he ſhould not forego the legal puniſhment at his interceſſion. He rejoined "you have ſaid rightly, but whoſoever ſtealeth any property dedicated to religious purpoſes, is not ſubject to the puniſhment of amputation, becauſe the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the neceſſitous."

حاکم دست ازو بداشت و گفت جهان بر تو تنگ آمده بود که دزدی نکردی الا از خانه چنین یاری گفت ای خداوند نشنیده که گفته 185
اند خانه دوستان بروب و در دشمنان مکوب

بیت

چون فرومانی بسختی تن بعجز اندر مده
دشمنانرا پوست برکن دوستانرا پوستین

190 حکایت ۱۵

یکی از پادشاهان پارسائی را گفت هیچت از ما یاد می آید گفت
بلی هر که که خدایرا فراموش میکنم

بیت

هر سو دود آن کش ز در خویش براند و انرا که بخواند بدر کس نه دواند

195 حکایت ۱۶

یکی از صالحان پادشاهی را بخواب دید در بهشت و پارسائی را در
دوزخ پرسید که موجب درجات آن چیست و سبب درکات این چه که

The judge released him, and said, "was the world so narrow that you should steal only from such a friend as this?" He replied." O my lord, have you not heard the saying, "sweep the houses of your friends but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair, strip your enemies of their skin, and your friends of their jackets."

TALE XV.

A certain King said to a religious man, "do you ever think of me?" He answered, "yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomsoever God inviteth he will not suffer to run to the door of any one.

TALE XVI.

A certain pious man saw in a dream a king in paradise, and a holy man in hell; he asked what could be the meaning of the exaltation of one, and the degradation of the other,

ما بخلاف این پنداشتیم گفتند آن پادشاه بصحبت درویشان در
بهشت است و این پارسا بتقرب پادشاهان در دوزخ

200 قطعه

دلقت بچه کار آید و تسبیح و مرقع   خود را ز عملهاي نکوهیده بري دار
حاجت بکلاه برکي داشتنت نیست   درویش صفت باش و کلاه تتري دار

حکایت ۱۷

پیاده سر و پا برهنه با کاروان حجاز از کوفه بدر آمد و همراه
205 ما شد خرامان همي رفت و میگفت

نظم

نه بر اشتري سوارم   نه چو اشتر زیر بارم
نه خداوند رعیت   نه غلام شهریارم
غم موجود و پریشاني معدوم ندارم
210 نفسي میزنم آسوده و عمري بسر آرم

as the contrary is generally confidered to be the fafer? They replied, " the king has obtained paradife in return for his love of holy men, and the religious man, by affociating with kings, has got into hell." Of what ufe are the coarfe frock, the beads and patched garments, abftain from evil deeds, and there is no need of a cap of leaves, poffefs the virtues of a durwaish, and wear a Tartarian crown.

TALE XVII.

A foot traveller, bareheaded and without fhoes, came from Cufeh and accompanied the caravan to Mecca. He proceeded in trily, faying, " I am neither mounted on a camel, nor like a mule under a load. I am not lord of a vaffal, neither the flave of any king. I have no concern either about the prefent or the paft. I draw my breath freely, and pafs my life in comfort."

اشتر سواري گفتش اي درويش کجا ميروي با زگرد که بسختي
بميري نشنيد وقدم دربيابان نهاد وبرفت چون بنخله محمود
رسيدم توانگررا اجل فرارسيد ومرد درويش ببالينش بيامد
وگفت ما بسختي نمرديم وتو بربختي بمردي

215

بيت

شخصي همه شب برسر بيمار گريست چونروز شد او بمرد وبيمار بزيست

قطعه

اي بسا اسپ تيزرو که بماند که خر لنگ جان بمنزل برد
بس که درخاک تندرستانرا دفن کردند وزخم خورده نمرد

220

حکايت ۱۸

عابدي را پادشاهي طلب کرد عابد انديشيد که داروبي
بخورم تا ضعيف شوم مگر اعتقاد درحق من زياده کنند آورده
اند که داروي قاتل بخورد وبمرد

One mounted on a camel faid to him, "O durwaifh, whither art thou going? return, or thou wilt perifh in diftrefs." He paid no attention, but entered the defert and proceeded on the journey. When we arrived at a place called Nukleh Mahmood, the rich man's defti-ny being accomplifhed, he died. The durwaifh came to his pillow and faid, "I after encountering difficulties am here alive, whilft you expired riding on a dromedary." A per-fon wept all night by the fide of a fick perfon; in the morning he died, and the fick man recovered. O my friend, many fleet horfes have fallen down dead, whilft the lame afs has come alive to the end of his journey. It has frequently happened that thofe in the vigour of health have been carried to their graves, whilft the wounded have recovered.

TALE XVIII.

A certain king fent an invitation to a religious man. He thought by taking medicine to make himfelf weak, in order that the king might entertain a high opinion of him. It is faid that he happened to fwallow a deadly poifon and expired.

قطعه

225 آنکه چون پسته دیدمش همه مغز پوست بر پوست بود همچو پیاز
پارسایان روي در مخلوق پشت بر قبله میکنند نماز

بیت

چون بنده خداي خویش خواند باید که بجز خدا نداند

حکایت ۱۹

230 کاروانی را درزمین یونان بزدند ونعمت بیقیاس بردند
بازرگانان گریه وزاری کردند وخدا ورسول شفیع آوردند
فایده نداد

بیت

چو پیروز شد دزد تیره روان چه غم دارد از گریهٔ کاروان

235 لقمان حکیم دران میان بود یکي از کاروانیان گفت کلمهٔ
چند از حکمت وموعظت با اینان بگوی باشد که طرفي از مال ما

He who appeared to me plump as a pistachio nut, had coat upon coat like an onion! Religious men who look towards the world, pray with their backs towards Mecca. When any one calleth himself a servant of God, it behoveth him to know none besides God.

TALE XIX.

In the land of Greece a caravan was attacked by robbers and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan? Lokman the philosopher being amongst them, one of the caravan said to him, utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods;

دست بدارند که دریغ باشد که چندین نعمت ضایع کرده
لقمان گفت دریغ باشد کلمهٔ حکمت با ایشان گفتن

قطعه

آهني راکه موریانه بخورد نتوان برد ازو بصیقل زنگ 240
با سیه دل چه سود گفتن وعظ نرود میخ آهني در سنگ

قطعه

بروزگار سلامت شکستگان دریاب
که خیر خاطر مسکین بلا بگرداند
245 چو سایل از تو بزاري طلب کند چیزي
بده وگرنه ستمگر بزور بستاند

حکایت ۲۰

چندانکه مرا شیخ شمس الدین ابوالفرج بن جوزي بترک سماع
فرمودي و بخلوت و عزلت اشارت کردي عنفوان شبابم غالب

for it is cruel to lose so much wealth. Lokman replied, " It would be in vain to preach philosophy to them. When rust has eaten into the iron you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart, an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.

TALE XX.

Notwithstanding all that was said to me by Shaikh Shumsuddeen Abûlfureh Ben Jowzee, who ordered me to forsake music meetings, and to lead a life of retirement; the spring tide of youth prevailed;

250 آمدي وهوا وهوس طالبه ناچار بخلاف راي مُربّي برفتمي وازسماع ومخالطت حظّي برگرفتمي چون نصيحت شيخم ياد آمدي گفتمي

بيت

قاضي اربا ما نشيند برفشاند دست را
255 محتسب گرمي خورد معذور دارد مست را

تا شبي بمجمع قومي برسيدم ودران ميان مُطربي ديدم

بيت

گوئي رگ جان ميگسلد زخمهٔ سازش
ناخوشتر از آواز مرگ پدر آوازش

260 گاهي انگشت حريفان ازو در گوش وگاهي برلب وكه خاموش

تهاج الي صوت الاغاني بطيبه وانت مغن ان سكت تطيب

بيت

نه بيند كسي درسماعت خوشي مگر وقت رفتن كه دم دركشي

the defire of fenfual gratification, not admitting of reftraint, and, in contradiction to the advice of my patron, I abandoned myfelf to the enjoyments of finging, and of convivial fociety. When the Shaikh's advice occurred to my recollection, I ufed to fay, " If the Cāzy were of our party, he would rub his hands together in rapture; if the mohtefib would drink wine, he would excufe him who is intoxicated." One night I entered into the fociety of a tribe amongft whom was fuch a minftrel, you would fay that the found of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him, and fometimes they placed their fingers on their lips, as a fignal for him to be filent. The heart may be captivated by the found of fweet melody, but fuch a finger as thou art can only give delight by being filent. No one will experience pleafure from your finging, excepting at the time of your departure, when you ftop your breath.

مثنوي

چون درآوازآمدآن بربطسراي   كدخدارا گفتم از بهر خداي 265

زيبقم درگوش كن تا نشنوم   يا درم بكشاي تا بيرون روم

في الجمله پاس خاطر يارانرا موافقت كردم و شبي بچندين مجاهده بروز آوردم

قطعه

موذن بانگ بي هنگام برداشت   نميداند كه چند از شب گذشتست 270

درازي شب از مژگان من پرس   كه يكدم خواب درچشمم نگشتست

بامدادان بحكم تبرك دستار از سر و دينار از كمر بكشادم و پيش مغني نهادم و دركنارش گرفتم و بسي شكر گفتم ياران ارادت من درحق او برخلاف عادت ديدند و برخفت عقل من حمل كردند ونهفته ميخنديدند يكي از ايشان زبان تعرض درازكرد و ملامت 275 كردن آغاز كه اين حركت مناسب حال خردمندان نكردي خرقه

When this harper began ſinging, I ſaid to the maſter of the houſe, "for God's ſake put quickſilver into my ears, that I may not hear; or elſe open the door that I may eſcape." In ſhort, out of regard to my friends, I accommodated myſelf to their inclination, and with great exertion paſſed the night until day break. The Mouzzin proclaimed prayers out of ſeaſon, not knowing how much of the night had elapſed. Aſk the length of the night from my eyelids, which have not been cloſed a ſingle moment. In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and preſenting them to the ſinger, I embraced him and returned him many thanks. My companions ſeeing me behave towards him in ſo unuſual a manner, imputed it to weakneſs of underſtanding, and laughed within themſelves. One of them extended the tongue of oppoſition, and began reprimanding me ſaying, "In this matter you have not acted as becometh a wiſeman, to have given part

مشایخ بچنین مطربي دادي که در همه عمرش درمي درکف نبوده
است و تراضه دزدف

مثنوی

280 مطربي دور ازين خجسته سراي
کس دو بارش ندیده در یک جای
راست چون بانگش از دهن برخاست
خلق را موي بر بدن برخاست
مرغ ایوان ز هول او بپرید
235 مغز ما برد و حلق خود بدرید

گفتم مصلحت آنست که زبان تعرّض کوتاه کني که مرا کرامت او ظاهر
شد گفت مرا بر کیفیت آن مطلع گردان تا همگنان تقرّب نمائیم و بر
مطایبه که رفت استغفار کنیم گفتم بحکم آن که مرا شیخ بارها بترک
سماع فرموده بود و موعظهاي بلیغ گفته و در سمع قبول من نیامد

of your profeffional drefs to a finger, who during his whole life never at one time had a direm in his hand, nor ever faw a particle of gold on his drum; fuch a finger, (far may he remain from this happy manfion) no one ever faw him twice in the fame place. Of a truth when the found came out of his mouth, it made men's hairs ftand on end. The fparrow flies away from the dread of him, he diftracts our intellects, and tears his own throat." I anfwered, "you fhould ftop your railing, becaufe in my opinion he poffeffes miraculous talents." He replied, "communicate this difcovery, in order that we may unite with you, and afk pardon for the joke which has paffed." I replied that my Shaikh had repeatedly enjoined me not to frequent finging parties, and had given me many admonitions, to which I had paid no attention,

امشب مرا طالع میمون وبخت همایون بدین بقعه رهبري 290
کرد تا بدست این مطرب توبه کردم که دگرباره گرد سماع و
مخالطت نگردم

قطعه

آواز خوش از کام ودهان ولب شیرین
گر نغمه کند ورنکند دل بفریبد 295
ور پردهٔ عشاق وصفاهان وحجاز است
از حنجرهٔ مطرب مکروه نزیبد

حکایت ۲۱

لقمان را گفتند ادب از که آموختي گفت از بي ادبان
هرچه از ایشان در نظرم ناپسند آمد از فعل آن پرهیز کردم 300

قطعه

نگویند از سر بازیچه حرفي کزان پندي نگیرد صاحب هوش
وگر صد باب حکمت پیش نادان بخوانند آیدش بازیچه در گوش

until this night, when the ſtar of auſpiciouſneſs and good fortune guided me to this houſe, where by the means of this ſinger, I had made a vow never again to approach ſinging or convivial parties. A pleaſant voice from a ſweet palate mouth and lips, whether tempered with muſical art or not, captivates the heart, but the muſical modes of Uſhâk, Sifuhân and Hejaz, from the windpipe of a contemptible minſtrel, are diſguſting.

TALE XXI.

They aſked *Lokman* from whom he had learnt urbanity, he replied, " from thoſe of rude manners: for whatſoever I ſaw in them that was diſagreeable, I avoided doing the ſame. Not a word can be ſaid, even in the midſt of ſport, from which a wiſe man will not derive inſtruction; but if an hundred chapters of philoſophy are read to an ignorant perſon, it will ſeem to his ears folly and ſport."

حکایت ۲۲

305 عابدي را حکایت کنند که شبي ده من طعام خوردي وتا سحر ختمي در نماز کردي صاحبدلي بشنید وگفت اگر نیم ناني بخوردي وبخفتي بسیار فاضلتر ازان بودي

قطعه

اندرون از طعام خالي دار تا درو نور معرفت بیني
310 تهي از حکمتي بعلّت آن که پري از طعام تا بیني

حکایت ۲۳

بخشایشي الهي گم شده را در مناهي چراغ توفیق فرا راه داشت تا بحلقهٔ اهل تحقیق درآمد وبیمن صحبت درویشان وصدق نفس ایشان ذمایم اخلاقش بحمایل مبدّل گشت ودست
315 را از حوا وهوس کوتاه کرده وزبان طاعنان درحق او درازکه همچنان برقاعدهٔ اوّلست وزهد وصلاحش نا معوّل

TALE XXII.

They tell a ſtory of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finiſhed the Koran in his devotions. A holy man hearing this ſaid, " if he had eaten half a loaf and ſlept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to diſcern the light of divine knowledge You are void of wiſdom, becauſe you are crammed up to your noſe with food.

TALE XXIII.

To one who through wickedneſs had forfeited the divine favor, the lamp of grace ſhone on his path, whereby he entered into the circle of the religious, and, by the bleſſing of their ſociety and righteousneſs, his depravities were exchanged for virtuous deeds, and he ceaſed to entertain any ſenſual inclinations: nevertheleſs the tongue of calumny was ſtill exerciſed on his character; his former manners being remembered, and no credit given to his piety and virtues.

بیت

بعذر توبه توان رستن از عذاب خدای
ولیک می نتوان از زبان مردم رست

طاقت جور زبانها نیاورده و شکایت پیش پیر طریقت برد شیخ 320
بگریست و گفت شکر این نعمت چه گونه گذاری که بهتر از آنی
که پندارندت

قطعه

چند گوئی که بد اندیش و حسود   عیب جویان من مسکینند
گه بخون ریختنت برخیزند   وگه بد خواستنت بنشینند 325
نیک باشی و بدت گوید خلق   به که بد باشی و نیکت بینند

ولیکن مرا بین که حسن ظن همگنان در حق من بکمالست و من در
عین نقصان

بیت

گر آنها که می گفتمی کردمی   نکو سیرت و پارسا مردمی 330

By means of repentance you may be delivered from the wrath of God, but you cannot eſcape from the tongues of men. Unable to ſupport the violence of reproachful tongues, he lamented his ſituation to his ſuperior. The Shaikh wept, and ſaid, " how can you be ſufficiently grateful for this bleſſing, that you are better than they ſuppoſe you to be: how often will you repeat " evil minded and envious men are ſeeking out my faults, wretch that I am!" If they riſe up to ſhed your blood, or if they ſit down wiſhing you evil, be thou good although mankind ſpeak evil of you, which is better, than being bad, whilſt they think you good. But look at me of whoſe perfection mankind entertain an high opinion, at the ſame time that I am imperfection itſelf. If I had performed what they aſcribe to me, I ſhould indeed be a man of virtue, and piety.

بيت

اني لمستتر من عين جيراني والله يعلم اسراري واعلاني

قطعه

در بسته بروي خود زمردم تا عيب نگسترند ما را

335 در بسته چه سود عالم الغيب داناي نهان و آشكارا

حكايت ۲۴

گله كردم پيش يكي از مشايخ كه فلان در حق من گواهي داده است بفساد گفت بصلاحش خجل كن

نظم

340 تو نيكو روش باش تا بدسگال بنقص تو گفتن نيابد مجال

چو آهنگ بربط بود مستقيم كي از دست مطرب خورد گوشمال

حكايت ۲۵

يكي را از مشايخ شام پرسيدند كه حقيقت تصوف چيست گفت پيش

ازين طايفه بودند در جهان پراگنده بصورت و بمعني جمع و امروز

345 قومي اند بظاهر جمع و بباطن پراگنده

Of a truth I conceal myſelf from the eyes of my neighbours, but God knoweth my ſecret and public actions. I ſhut the door againſt men, that they may not diſcover my faults; what advantage is there in ſhutting the door, as the omniſcient knoweth both what is hidden and what is manifeſt.

TALE XXIV.

I lamented to a venerable Shaikh that ſome one had accuſed me falſely of laſciviouſneſs. He replied, "put him to ſhame, by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it ſuffer correction from the hand of the muſician?"

TALE XXV.

They aſked one of the Shaikhs of Damaſcus what was the condition of the Sect of Soofies? He replied "they formerly were, in the world, a ſociety of men apparently in diſtreſs, but in reality contented; but now they are a tribe in appearance ſatisfied, but inwardly diſcontented.

قطعه

چو هر ساعت از تو بجائي رود دل   بتنهائي اندر صفائي نه بيني
گرت مال و جاهست و زرع و تجارت   چو دل با خدا يست خلوت نشيني

حكايت ۲۶

ياد دارم كه شبي در كارواني همه شب رفته بوديم و سحر در كنار بيشه 350
خفته شوريده كه دران سفر همراه ما بود نعره بزد و راه بيابان گرفت
و يكنفس آرام نيافت چون روز شد گفتمش اين چه حالتست گفت
بلبلانرا ديدم كه بنالش درآمده بودند از درخت و كبكان از كوه
و غوكان از آب و بهايم از بيشه انديشه كردم كه مروت نباشد همه
در تسبيح رفته و من بغفلت خفته 355

قطعه

دوش مرغي بصبح مي ناليد   عقل و صبرم ببرد و طاقت و هوش
يكي از دوستان مخلص را   مگر آواز من رسيد بگوش

When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, lands, and chattels, if your heart is with God, you are a recluse."

TALE XXVI.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man, who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert, uttering their plaintive notes and doleful lamentations; I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God." Last night towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend,

گفت باور نداشتم که ترا بانگ مرغي چنين کند مدهوش
360 گفتم اين شرط آدميت نيست مرغ تسبيح خوان و من خاموش

حکايت ۲۷

وقتي در سفر حجاز طايفهٔ جوانان صاحبدل همدم من بودند
وهمقدم وقتها زمزمه کردندي و بيتي محققانه بگفتندي وعابدي
درسبيل منکر حال درويشان بود بيخبر از درد ايشان تا برسيديم
365 بنخيل بني هلال کودکي سياه از حيّ عرب بدر آمد وآوازي
برآورد که مرغ ازهوا درآوردي اشتر عابد را ديدم که برقص درآمد
وعابد را بينداخت و راه بيابان گرفت گفتم اي شيخ درحيواني اثر
کرد وترا اثر نميکند

نظم

370 داني چه گفت مرا آن بلبل سحري
تو خود چه آدمي کز عشق بيخبري

he faid, "I could not have believed that the notes of a bird would in fuch a manner have deprived you of your fenfes." I replied, "it is not confiftent with the laws of human nature, that whilft a bird is reciting the praifes of God, I fhould be filent."

TALE. XXVII.

Once I travelled to Hejaz along with fome young men of virtuous difpofition, who had been my intimate friends and conftant companions. Frequently in their mirth, they recited fpiritual verfes. There happened to be in the party an Abid who thought unfavourably of the morals of durwafhes, being ignorant of their fufferings. At length we arrived at the grove of palm-trees of Beni Hullal, when a boy of a dark complexion came out of one of the Arab families, and fang in fuch a ftrain, as arrefted the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider he took the road of the defert. I faid, "O Shaikh thofe ftrains delighted the brutes, but made no impreffion on you. Knoweft thou what the nightingale of the morning faid to me? what kind of a man art thou, who art ignorant of love?

اشتر بشعر عرب درحالتست و طرب
گر ذوق نیست تراکج طبع جانوري

بيت

375 شترا چو شور و طرب در سرست
اگر آدمي را نباشد خرست

بيت

وعند هبوب الناشرات علي الحمى
تميل غصون البان لا الحجر الصلد

380 مثنوي

بذکرش هرچه بيني در خروشست
دلي داند درين معني که گوشست
نه بلبل بر گلش تسبيح خوانيست
که هر خاري بتسبيحش زبانيست

385 حکايت ۲۸

يکي را از ملوک مدت عمر سپري شد و قايم مقامي نداشت

The camel is thrown into extacy by the Arabic verſes, for which if thou haſt no rel thou art a croſs-grained brute. When the camel is captivated with extatic phrenzy, man who can be inſenſible, is an aſs. The wind blowing over the plains cauſes the tender bran of the bân-tree to bend before it, but affects not the hard ſtone. Every thing that behold is exclaiming the praiſes of God, as is well known unto the underſtanding heart. only the nightingale and the roſe buſh, are chanting praiſes to God, but every thorn is a ton to extol him."

TALE XXVIII.

A certain king, when arrived at the end of his days, having no heir,

وصیّت کرد که بامدادان نخستین کسیکه از در شهر درآید تاج
پادشاهی برسر وی نهید و تفویض مملکت بدو کنید اتّفاقا اوّل
کسیکه از در شهر درآمد گدائی بود که در همه عمر لقمه لقمه
390 اندوختی و خرقه برخرقه دوختی ارکان دولت و اعیان حضرت
وصیّت ملک را بجای آوردند و ملک و خزاین بدو ارزانی
داشتند درویش مدّتی مملکت راند تا بعضی از امرای دولت
گردن از طاعت او بپیچانیدند و ملوک دیار از هر طرف بمنازعت
برخواستند و بمقاومت لشکر آراستند فی الجمله سپاه و رعیّت
395 بهم برآمدند و برخی از بلاد از قبضهٔ تصرّف او بدر رفت درویش
ازین واقعه خسته خاطر همی بود تا یکی از دوستان قدیمش
که در حالت درویشی قرین او بود از سفر باز آمد و او را در چنان مرتبه
دید و گفت منّت خدایرا عزّوجلّ که بخت بلندت یاوری کرد
و اقبال رهبری تا گلت از خار و خارت از پای برآمد و بدین
400 پایه رسیدی انّ مع العسر یسرا

directed in his will, that in the morning after his death, the firſt perſon who entered the gate of the city, they ſhould place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the firſt perſon who entered the city gat was a begger, who all his life had collected ſcraps of victuals, and ſewed patch upon patch. The miniſters of ſtate, and the nobles of the court carried into execution the king's will, beſtowing on him the kingdom and the treaſure. For ſome time the durwaiſh governed the kingdom, until part of the nobility ſwerved their necks from his obedience, and all the ſurrounding monarchs engaging in hoſtile confederacies, attacked him with their armies. In ſhort, the troops and peaſantry were thrown into confuſion, and he loſt the poſſeſſion of ſome territories. The durwaiſh was diſtreſſed at theſe events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and meeting him in ſuch an exalted ſtate ſaid, " praiſed be the God of excellence and glory, that your high fortune has aided you, and proſperity been your guide, ſo that a roſe has iſſued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. Of a truth, joy ſucceeds ſorrow,

بیت

شکوفه گاه شگفتست وگاه خوشیده
درخت وقت برهنست و گاه پوشیده

گفت اي برادر تعزيتم کن که جاي تهنيت نيست آنکه
تو ديدي غم ناني داشتم و امروز تشويش جهاني 405

مثنوي

اگر دنيا نباشد دردمنديم وگر باشد بمهرش پاي بنديم
بلائي زين جهان آشوبتر نيست که رنج خاطرست ار هست ور نيست

قطعه

مطلب گر توانگري خواهي جز قناعت که دولتيست هني 410
گر غني زر بدامن افشاند تا نظر در ثواب او نکني
کز بزرگان شنيده ام بسيار صبر درويش به که بذل غني

بیت

اگر بريان کند بهرام گوري نه چون پاي ملخ باشد ز موري

حکایت ۲۹ 415

یکي را دوستي بود که عمل ديوان کردي مدتي اتفاق

the bud ſome times bloſſoms, and ſome times withers; the tree is ſometimes naked and ſometimes clothed. He replied, " O brother, condole with me, for this is not a time for congratulation. When you ſaw me laſt, I was only anxious how to obtain bread; but now I have all the cares of the world to encounter. If the times are adverſe, I am in pain, and if they are proſperous, I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs, becauſe they diſtreſs the heart in proſperity as well as in adverſity. If you want riches, ſeek only for contentment, which is ineſtimable wealth. If the rich man ſhould throw money into your lap, conſider not yourſelf obliged to him; for I have often heard it ſaid by pious men, that the patience of the poor, is preferable to the liberality of the rich. If Bahram ſhould roaſt an Onager to be diſtributed amongſt the people, it would not be equal to the leg of a locuſt to an ant.

TALE XXIX.

A certain perſon had a friend employed in the office of Dewan, with whom he had not chanced

دیدنش نیفتاد کسي گفت که فلانرا دیر شد که ندیدي گفت :
من اورا نمیخواهم که بینم قضارا از کسان اویکي حاضر بوده
گفت چه خطا کرده است که از دیدن او ملولي گفت خطائی
420 نیست ولي دوست دیواني را وقتي توان دید که معزول باشد

قطعه

در بزرگي و دار وگیر عمل ‏ ‏ زاشنابان فراغتي دارند
روز درماندگي و معزولي ‏ ‏ درد دل پیش دوستان آرند

حکایت ۳۰

425 ابوهریره هر روز بخدمت مصطفی صلّي الله علیه وسلم آمدي
گفت یا اباهریره زرني غبّا نزدد حبّا یعني هر روز میا تا محبت
زیاده گردد

لطیفه

صاحبدلي را گفتند بدین خوبي که آفتابست نشنیده ایم که
430 کسي اورا دوست گرفته باشد گفت از براي آنکه هر روزش
میتوان دید مگر زمستان که محجوبست و محبوب

to meet for some time. Some body said to him, " it is a long time since you saw such an one." He answered, " neither do I wish to see him." It happened that one of the Dewan's people was present, who asked what fault his friend had been guilty of, that he was not inclined to see him. He replied, there is no fault, but the time for seeing a dewan is when he is dismissed from his office. In greatness and authority of office, they neglect their friends, in the day of adversity and degradation, they impart to their friends the disquietude of their hearts.

TALE XXX.

Abu Horiera used every day to visit Mustefa (Mohammed) upon whom be blessing and the peace of God. The prophet said, " O Abu Horiera come not every day, that so affection may increase." They observed to a holy man that notwithstanding the benefits which we derive from the sun's bounteousness, we have not heard any one speaking of him with affection. He replied, " that is because he can be seen every day, excepting in the winter, when being veiled, he is beloved."

قطعه

بدیدار مردم شدن عیب نیست ولیکن نه چندان که گویند بس
اگر خویشتن را ملامت کنی ملامت نباید شنیدن ز کس

435

حکایت ۳۱

از صحبت یاران دمشقم ملالتی پدید آمده بود سر در بیابان قدس نهادم و با حیوانات انس گرفتم تا وقتی که اسیر قید فرنگ شدم در خندق طرابلس با جهودانم بکار گل بداشتند تا یکی از رؤسای حلب که سابقهٔ معرفتی میان ما بود گذر کرد و مرا بشناخت و گفت این چه حالتست و چه گونه گذاری گفتم

440

قطعه

همی گریختم از مردمان بکوه و بدشت
که از خدای نبودم بدیگری پرداخت
قیاس کن که چه حالم بود درین ساعت
که در طویلهٔ نامردمم بباید ساخت

445

There is no harm in vifiting men, but let it not be fo often that they may fay it is enough. If you correct yourfelf, you will not need reprehenfion from another.

TALE XXXI.

Having become weary of the company of my friends at Damafcus, I retired into the defert of Jerufalem, and affociated with the brutes, till I was taken prifoner by the Franks, and configned to a pit in Tripoly, to dig clay, along with fome jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pafs that way, recollected me, afked me how I came there, and in what manner I fpent my time? I anfwered, " I fled into the mountains and deferts to avoid mankind, feeing on God alone reliance can be placed; conjecture then what muft now be my fituation, forced to affociate with wretches worfe than men.

بيت

پاي در زنجير بيش دوستان   به كه با بيگانگان در بوستان

برحالت من رحم آورد و بده دينار از قيد فرنگم خلاص كرد

و باخود بحلب برد دختري داشت در عقد نكاح من آورد بكابين

450 صد دينار چون مدتي برآمد دختر بدخوي بود و ستيز روي

و نافرمان زبان درازي كردن گرفت و عيش مرا منغص داشتن

چنانكه گفته اند

مثنوى

زن بد در سراي مرد نكو   هم درين عالمست دوزخ او

155 زينهار از قرين بد زينهار   وقنا ربنا عذاب النار

باري زبان تعنت دراز كرده همي گفت تو آن نيستي كه بدر

من ترا از قيد فرنگ بده دينار باز خريد گفتم بلي بده دينار

باز خريد و بصد دينار بدست تو گرفتار كرد

"To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate and abusive; so that she destroyed my happiness, in the manner that has been said. A bad woman in the house of a good man, is his hell in this world. Take care how you connect yourself with a bad woman; defend us O Lord from this fiery trial. Once she reproached me saying, "art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?" I answered, "yes, he redeemed me for ten dinars, and put me into your hands for a hundred."

مثنوي

شنیدم گوسفندي را بزرگي — رهانید از دهان و دست گرگي 460
شبانگه کارد بر حلقش بمالید — روان گوسفند از وي بنالید
که از چنگال گرگم در ربودي — چو دیدم عاقبت گرگم تو بودي

حکایت ۳۲

یکي از پادشاهان عابدي را پرسید که اوقات عزیزت چگونه میگذرد گفت همه شب در مناجات و سحر در دعا و حاجات و 465 همه روز در بند اخراجات ملک فرمود تا وجه کفاف او معین دارند تا بار عیال از دل او برخیزد

مثنوي

اي گرفتار پاي بند عیال — دگر آزادگي مبند خیال
غم فرزند و نان و جامه و قوت — بازت آرد ز سیر در ملکوت 470
همه روز اتفاق میسازم — که بشب با خداي پردازم
شب چو عقد نماز مي بندم — چه خورد بامداد فرزندم

I have heard that a certain great man delivered a fheep from the teeth and claws of a wolf, and the night following, applied a knife to his throat. The expiring fheep complained of him faying, "you delivered me from the claws of a wolf, but I have feen you at length, act the part of the very wolf towards me."

TALE XXXII.

A certain king afked a religious man how he paffed his valuable time, he replied, "all night I pray, in the morning I offer up my vows and petitions, and the whole day, is fpent in regulating my expences." The king commanded that they fhould provide him a daily fubfiftence, to relieve his mind from the cares of his family. O thou who art inthralled with the cares of a family, never hope for freedom in any other refpect, forrow for children, bread, raiment, and fubfiftence incapacitates you for contemplating the invifible world. The whole day I am refolving that at night I fhall be employed in my devotions, and at night when I begin my prayers, I am thinking how I fhall be able to provide food for my children next morning.

حكايت ٣٣

یکی از متعبدان شام در بیشه سالها عبادت کردي و برگ
475 درختان خوردي پادشاه آن طرف بحکم زیارت بنزدیک او
رفت و گفت اگر مصلحت بیني در شهر از براي تو مقامي سازیم
که فراغت عبادت ازین به میسّر شود و دیگران ببرکات انفاس شما
مستفید شوند و بر اعمال صالح شما اقتدا کنند زاهد این سخن
قبول نکرد ارکان دولت گفتند پاس خاطر ملک را مصلحت آنست
480 که چند روزي بشهر درآیي و کیفیّت مقام معلوم کني پس اگر
صفاي وقت عزیزان از صحبت اغیار کدورتي پذیرد اختیار باقیست
آورده اند عابد بشهر در آمد بستان سراي خاص ملک را از
براي او پرداختند مقامي دلگشاي و روان آساي

مثنوي

485 گل سرخش چو عارض خوبان سنبلش همچو زلف محبوبان
همچنان از نهیب برد عجوز شیر ناخورده طفل دایه هنوز

TALE XXXIII.

One of the hermits of Damascus had paſſed many years in the deſert in devotion, feeding on the leaves of trees. The king of that country, having gone to viſit him, ſaid, "It ſeems adviſable to me that I ſhould prepare a place for you in the city, where you may perform your devotions more conveniently, and others be benefitted by the bleſſing of your company, and take example from your good works." The hermit would not conſent to this propoſal. The miniſters of ſtate ſaid, "It is neceſſary for the ſatisfaction of his majeſty that you ſhould remove into the city for a few days, to make an experiment of the nature of the place, when if you ſhould find your precious time diſturbed by the ſociety of others, the choice will ſtill remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception, a garden belonging to the palace. A delightful ſituation, refreſhing the ſpirits; red roſes vying with the cheeks of a beautiful damſel, hyacinths reſembling the ringlets of a beloved miſtreſs. Altho' in the depth of winter, yet theſe flowers had the freſhneſs of new born babes, who had not taſted the nurſe's milk,

بيت

وَافانين عليها جلنـــار علقت بالشجــر الاخضــر نار

ملك در حال كنيزكي خوب روى پيشش فرستاد

490 نظم

ازين مهپارهٔ عابد فريبي ملايك صورتي طاؤس زيبي

كه بعد از ديدنش صورت نه بندد وجود پارسـايان را شكيبي

همچنان در عقبش غلامي بديع الجمال لطيف الاعتدال

قطعه

495 هلك الناس حوله عطشـا وهو ساقي يري و لا يسقـي

ديده از ديدنش نگشتي سير همچنان كز فرات مُستسقي

عابد لقمهٔ لذيذ خوردن گرفت وكسوت لطيف پوشيدن واز

فواكه ومشموم حلاوت وتمتّع يافتن ودر جمال غلام وكنيزك

نظر كردن وخردمندان گفته اند زلف خوبان زنجير پاي

500 عقلست ودام مُرغ زيرك

The branches of the trees were ornamented with ſcarlet flowers, ſuſpended amongſt verdan[t] foliage, ſhining like fire. The king ſent him, immediately a be[au]teous handmaid, her face fair as th[e] creſcent moon, would faſcinate an anchorite, and her angelic ſ[o]rm arrayed in all the peacock'[s] pride and ſplendor, would at the firſt view deprive the moſt rigid mortal of the command o[f] his paſſions: She was followed by a youth of rare beauty, and moſt exquiſite ſymmetry of form He is ſurrounded by mortals parched with thirſt, whilſt he who hath the appearance of a cu[p] bearer beſtoweth not drink The eyes could not be ſatisfied [illegible] the ſight o[f] him, like one afflicte[d] [illegible] the dropſy beholding the Euphrates. The hermit [illegible] [d]ainties, was arraye[d] in elegant attire, regaled himſelf with fruits and perfumes, and took [illegible] in the company of the virgin, and her attendant. The ſages ha[ve] ſaid, "that the [illegible] of fair maids, are chains for the feet of reaſon, and a ſnare for the [illegible] [illegible].

بيت

درسرکارتوکردم دل ودين با همه دانش

مرغ زيرک بحقيقت منم امروز تو دامي

في الجمله دولت وقت مجموعش بزوال آمد چنان که گفته اند

قطعه 505

هرکه هست از فقيه و پير و مريد وزبان آوران پاک نفس

چون بدنياي دون فرود آمد بعسل در بماند پاي مگس

باري ملک بديدن او رغبت کرد عابد را ديد از هيات نخستين

بگرديده و سرخ و سفيد گشته و فربه شده و بربالش ديبا تکيه

510 زده و غلام پري پيکر با مروحهٔ طاوسي بالاي سرش ايستاده

برسلامت حالش شادماني کرد و از هردري سخن گفتند تا

ملک بانجام سخن گفت من اين دو طايعه را درجهان دوست

ميدارم علما وزهاد را وزيري فيلسوف جهان ديده حاضر بود

In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." To be brief, his state of enjoyment began to decline, in the manner as has been said, "whenever a lawyer, a teacher, a disciple, or an orator possessed of pure spirit, descends to mean worldly concerns, he will find himself enthralled, like flies with their feet in honey." Once the king having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy formed boy stood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying, "I have an affection for two descriptions of men in the world, the learned, and the recluse." A vizier, a man of wisdom and experience, being present,

گفت اي ملك شرط دوستي آنست كه با هر دو طايفه نيكوئي
كني علمارا زر بده تا ديگر بخوانند و زهادرا چيــــزي مده 515
تا زاهد بمانند

بيت

نه زاهد را درم بايد نه دينار چو بستند زاهدي ديگر بدست آر

قطعه

520 آنراكه سيرت خوش و سريست باخداي
بي نان وقف و لقمهٔ دريوزه زاهدست
انگشت خوبروي و بناگوش دلفـــريب
بي گوشوار و خاتم فيروزه شاهدست

قطعه

525 درويش نيك سيـــرت فرخنــــده راي را
نان ربــــاط و لقمهٔ دريوزه گو مبـــاش

said, " O king, the law of benevolence requires that you should do good to both of them; give money to the learned, that others may be induced to study, but give nothing to recluses, in order that they may continue such. Durwaishes require not direms and dinars; when they receive money, look out for other Durwaishes. Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious man, without feeding on consecrated bread, or begging for broken victuals. The finger of a beautiful woman, and the tip of her ear are handsome, without an ear jewel or a turquoise ring. He is a durwaish, who is virtuous and wise, altho' he tasteth not holy bread, nor the fragments of beggary.

خاتون خوب صورت و پاکیزه روي را
نقش و نگار و خاتم فیروزه گو مباش

بیت

530 تا مرا هست و دیگرم باید — گر نخوانند زاهدم شاید

حکایت ۳۴

مطابق این سخن پادشاهي را مهمي پیش آمد گفت اگر
انجام این حالت بر مراد من باشد چندین درم زاهدان را بدهم
چون حاجتش بر آمد وفاي نذرش بموجب شرط لازم آمد
535 یکي را از بندگان خاص کیسه درم داد که بر زاهدان تفرقه
کند گویند غلام عاقل و هشیار بود همه روز بگردید و شبانگه
باز آمد و درمها را بوسه داد و پیش ملک نهاد و گفت زاهدان
را نیافتم گفت این چه حکایتست انچه من دانم درین شهر
چهار صد زاهدند گفت اي خداوند جهان آن که زاهدست

The lady endowed with an elegant form and a beautiful face is charming without paint or jewels. Whilst I have any thing of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.

TALE XXXIV.

The following story will exemplify what has been said above. A king, having some weighty affairs in agitation, made a vow, that in case of success he would distribute a certain sum of money amongst men dedicated to religion. When, on his wish being accomplished, it was necessary to perform the conditions of his vow, he gave a purse of direms to one of his favorite servants, to distribute amongst the Zâhids. It was said that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zâhids. The king replied, "what a story is this, since I myself know four hundred Zâhids in this city." He replied: "O lord of the world! those who are Zâhids

نمیستانند و آن که میستانند زاهد نیست ملک بخندید و 540
ندیمان را گفت چندانکه مرا در حق این طایفه خدا پرستان
ارادتست و اقرار این شوخ دیده را عداوتست و انکار
و حق بجانب اوست

بیت

زاهد که درم گرفت و دینار زاهد ترا ز و کسی بدست آر 545

حکایت ۳۵

یکی از علمای راسخ را پرسیدند که چه گوئی در نان وقف گفت اگر
از بهر جمعیت خاطر و فراغ عبادت می ستانند حلالست و اگر مجموع
از بهر نان نشینند حرام

550 بیت

نان از برای کنج عبادت گرفته اند صاحبدلان نه کنج عبادت برای نان

حکایت ۳۶

درویشی بمقامی رسید که صاحب بقعه کریم النفس بود طایفهٔ

will not accept of money, and they who take it are not Zâhids." The king laughed, a[nd] said to his courtiers, so much as I want to favor this body of men, the worshippers of G[od], this saucy fellow thwarts my inclination, and he has justice on his side. If a Zâhid accep[ts] direms and dinars, you must seek somewhere else for a religious man."

TALE XXXV.

They asked a certain wise man, what was his opinion of consecrated bread? He replied, "[If] they receive it in order to compose their minds, and to promote their devotions, it is lawf[ul]; but if they want nothing but bread, it is illegal. Men of piety receive bread to enjoy religio[us] retirement, but enter not into the cell of devotion for the sake of obtaining bread."

TALE XXXVI.

A Durwaish came to a place where the master of the house was of a hospitable dispositio[n]. The company

فضل و بلاغت در صحبت او هر یکي بذله و لطیفه چنان که رسم ظریفان
555 باشد همي گفتند درویش راه بیابان قطع کرده بود و مانده شده
و چیزي نخورده یکی ازان میان بطریق انبساط گفت تراهم چیزي
بباید گفت درویش گفت که مرا چون دیگران فضل و بلاغت نیست
و چیزي نخوانده‌ام بیک بیت از من قناعت کنید همگنان برغبت
گفتند بگوي گفت

560 بیت

من گرسنه در برابرم سفرهٔ نان   همچون عزبم بر در حمام زنان
همه بپسندیدند و سفره پیش آوردند صاحب دعوت گفت اي یار
زماني توقف کن که پرستارانم کوفته بریان میسازند درویش سر برآورد
و گفت

565 بیت

کوفته در سفرهٔ من گو مباش   گرسنه را نان تهي کوفته است

onfifted of perfons of underftanding and eloquence, who feparately delivered a joke or pleafantry in a manner becoming men of wit. The Durwaifh, having travelled over the defert, was fatigued, and had not eaten any thing. One of the company obferved to him, merrily, that he alfo muft fay fomething. The Durwaifh replied, that he did not poffefs wit and eloquence like the reft, and neither being learned, he hoped they would be fatisfied with his reciting a fingle diftich. They one and all eagerly defired him to fpeak, when he faid, "I am a hungry man, in whom a table covered with food excites ftrong appetite, like a youth at the door of the female bath." They all applauded and ordered the table to be laid for him. The hoft faid, "O my friend ftop a little, as my fervants are preparing fome minced meat.' The Durwaifh raifed up his head and faid, "forbid them to put forced meat on my table, for to the hungry plain bread is a favoury difh."

حکایت ۳۷

مریدی گفت پیری را چه کنم که از خلایق بزحمت اندرم از بسیاری
که بزیارتم همی آیند و اوقات عزیز مرا از تردد ایشان تشویش حاصل
می شود گفت هرچه درویشانند ایشان را وامی بده و هرچه 570
توانگرانند از ایشان چیزی بخواه که دیگر گرد تو نگردند

بیت

گر گدا پیشرو لشکر اسلام بود کافر از بیم توقع برود تا در چین

حکایت ۳۸

فقیهی پدر را گفت هیچ از این سخنان دلاویز متکلمان در من اثر 575
نمی کند بعلت آنکه نمی بینم ایشان را کرداری موافق گفتار

مثنوی

ترک دنیا بمردم آموزند خویشتن سیم و غله اندوزند
عالمی را که گفت باشد و بس چون بگوید نگیرد اندر کس
عالم آنکس بود که بد نکند نه بگوید بخلق و خود بکند 580

TALE XXXVII.

A pupil complained to his ſpiritual guide of being much diſturbed by impertinent viſitors, who broke in upon his valuable time, and he aſked how he could get rid of them. The ſuperior replied, "To ſuch of them as are poor, lend money, and from thoſe that are rich aſk ſome thing, when you may depend upon not ſeeing one of them again. If a beggar was the leader of the army of Iſlamiſm, the infidels would flee to China through fear of his importunity.

TALE XXXVIII.

A lawyer ſaid to his father, "thoſe fine ſpeeches of the declaimers make no impreſſion on me, becauſe I do not ſee that their actions correſpond with their precepts. They teach people to forſake the world, whilſt themſelves accumulate property. A wiſe man who preaches without practiſing, will not impreſs others. That perſon is wiſe who abſtaineth from ſin, not he who teacheth good to others whilſt himſelf committeth evil.

بيت

عالم که کامرانی و تن‌پروری کند او خویشتن گمست کرا رهبری کند

پدر گفت ای پسر بمجرد این خیال باطل نشاید روی از تربیت
ناصحان برتافتن و راه بطالت گرفتن و علما را بضلالتی منسوب کردن
585 و در طلب عالم معصوم از فواید علم محروم ماندن همچو آن
نابینائی که شبی در وحل افتاد و گفت ای مسلمانان چراغی فرا راه
من دارید زنی فاجره بشنید و گفت تو که چراغ نه بینی بچراغ چه
بینی همچنین مجلس وعظ چو کلبهٔ بزاز است آنجا تا نقدی ندهی
بضاعتی نستانی و اینجا تا ارادتی نیاری سعادتی نبری

590 قطعه

گفت عالم بگوش جان بشنو ور نماند بگفتنش کردار
باطلست آنکه مدعی گوید خفته را خفته کی کند بیدار
مرد باید که گیرد اندر گوش ور نوشتست پند بر دیوار

The wise man who indulges in sensual gratification, being himself bewildered, how can he guide others? The father replied, "O my son! you ought not, merely from this vain opinion, to reject the doctrines of the preacher, thus pursuing the paths of vanity, by imputing errors to the learned, and whilst you are searching for an immaculate teacher are deprived of the benefits of learning: like the blind man, who one night falling into the mud, cried out, O Musulmans bring a lamp to shew me the way. An immodest woman who heard him said, you cannot see a lamp, what then can it shew you? Moreover, the society of the preacher resembles the shop of a trader, where until you pay money, you cannot carry away the goods, and here unless you come with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a futile objection of gainsayers, that how can he who is asleep awaken others?" It behoveth a man to receive instruction, although the advice be written on a wall.

حکایت ۳۹

595 صاحبدلي بمدرسه آمد زخانقاه
بشکست عهد صحبت اهل طریق را
گفتم میان عالم وعابد چه فرق بود
تا اختیار کردي ازان این فریق را
گفت آن گلیم خویش بدر میبرد زموج
600 وین سعي میکند که بگیرد غریق را

حکایت ۴۰

یکي برسر راهي مست خفته بود وزمام اختیار از دست رفته
عابدي برسر او گذر کرد ودرحالت مستقبح او نظر کرد
جوان سر برآورد وگفت واذا مرّوا باللغو مرّوا کراما

605 نظم

اذا رايت اثيما كن ساترا وحليما
يا من تقبح لغوي لم لا تمر كريما

TALE XXXIX.

A certain holy man having quitted a monaftery, and the fociety of religious men, became a member of a college. I asked what was the difference between being a learned, or religious man, that could induce him to change his fociety. He replied, " the devotee faves his own blanket out of the waves, and the learned man endeavours to refcue others from drowning."

TALE XL.

A drunken man was fleeping on the high-way, overcome by the power of intoxication. A devotee paffed by, and beheld his condition with deteftation. The young man lifted up his head and faid, " when you meet an inconfiderate perfon pafs him with kindnefs, and when you fee a finner, conceal his crime and be compaffionate. O thou who defpifeft my indifcretion, why doft thou not rather pity me?

قطعه

متاب اي پارسا روي از گنهگار — ببخشايندگي در وي نظر كن

610 اگر من ناجوانمردم بكردار — تو بر من چون جوانمردان گذر كن

حكايت ۴۱

طايفهٔ رندان بانكار درويشي بدر آمدند و سخنان ناسزا
گفتند و برنجانيدند شكايت پيش پير طريقت برد و گفت چنين
حالتي رفت گفت اي فرزند خرقهٔ درويشان جامهٔ رضاست هر كه
615 درين كسوت تحمل نامرادي نكند مدعيست و خرقه بروي حرام

بيت

درياي فراوان نشود تيره بسنگ — عارف كه برنجد تنك آبست هنوز

قطعه

گر گزندت رسد تحمل كن — كه بعفو از گناه پاك شوي

620 اي برادر چو عاقبت خاكست — خاك شو پيش از آنكه خاك شوي

O holy man avert not thy face from a sinner, but regard him with benignity. If my manners are unpolished, nevertheless behave yourself towards me with civility."

TALE XLI.

A company of dissolute men came to dispute with a Durwaish, and made use of improper expressions; at which being offended, he went to his spiritual guide, and complained of what had happened. He replied "O my son, the habit of a Durwaish is the garment of resignation, whosoever weareth this garb, and cannot support injuries, is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone, the religious man who is hurt at injuries, is as yet but shallow water. If any misfortune befalleth you, bear with it; that by forgiving others you may yourself obtain pardon. O my brother, seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust."

حکایت ۴۲

این حکایت شنو که در بغداد ، رایت و پرده را خلاف افتاد

رایت از گرد راه و رنج رکاب ، گفت با پرده از طریق عتاب

من و تو هر دو خواجه تاشانیم ، بندهٔ بارگاه سلطانیم

من ز خدمت دمی نیاسودم ، گاه و بیگاه در سفر بودم 625

تو نه رنج آزموده نه حصار ، نه بیابان و باد گرد و غبار

قدم من بسعی پیشترست ، پس چرا عزّت تو بیشترست

تو بر بندگان مه‌روئی ، با کنیزان یاسمن بوئی

من فتاده بدست شاگردان ، بسفر پای بند و سرگردان

گفت من سر بر آستان دارم ، نه چو تو سر بر آسمان دارم 630

هر که بیهوده گردن افرازد ، خویشتن را بگردن اندازد

حکایت ۴۳

یکی از صاحبدلان زور آزمائی را دید که بهم برآمده و

در خشم شده و کف بر دهان آورده گفت این را چه حالتست

TALE XLII

Attend to the following flory. In the city of Baghdad there happened a contention betwee the flag and the curtain. The flag, difgufted with the duft of the road, and the fatigue o marching, faid to the curtain in difpleafure, "you and myfelf are fchool-fellows, both fervants of the Sultan's court. I never enjoy a moment's relaxation from bufinefs, being obliged to travel at all feafons, you have not experienced the fatigue of marching, the dange of ftorming the caftles, the perils of the defert, nor the inconveniences of whirlwinds an duft: my foot is more forward in enterprize, why then is thy dignity greater than mine? yo pafs your time amongft youths, beautiful as the moon, and with virgins odoriferous as Jafmin. I am carried in the hands of menial fervants; and travel with my feet in bands and my head agitated by the wind." The curtain replied, "my head is placed on th threfhold, and not like yours raifed up to the fky; whofoever through folly exalts his neck precipitates himfelf on his heads."

TALE XLIII.

A holy man faw a wreftler exafperated and foaming at the mouth with rage: he enquired the caufe

کسي گفت فلان دشنام داده است گفت اين فرومايه هزار 635
من سنگ برميدارد و طاقت سخني نمي آرد

قطعه

لاف سر پنجگي و دعوي مردي بگذار
عاجز نفس فرومايه چه مردي چه زني
گرت از دست برآيد دهني شيرين کن 640
مردي آن نيست که مشتي بزني بر دهني

قطعه

اگر خود بر درد پيشاني پيل
نه مردست آن که دروي مردمي نيست
بني آدم سرشت از خاک دارد 645
اگر خاکي نباشد آدمي نيست

حکايت ۴۴

بزرگي را پرسيدند از سيرت اخوان صفا گفت کمينه آن که مراد خاطر

and was told fome one had given him abufe. He faid " this paltry fellow, who can lift a ftone of a thoufand pounds weight, is not able to bear a fingle word. Refign your boafting pretenfions to ftrength and fortitude, you weak fpirited wretch; what is the difference between fuch a man and a woman? fhew your power by engaging others to fpeak kindly to you, it is not courage to drive your fift againft another man's mouth. If you are able to tear the front of an elephant, he is no man who hath not humanity. The fons of Adam are formed of humble earth, if you poffefs not humility, neither are you a man."

TALE XLIV.

They interrogated a learned man concerning the character of his brethren the Soofees. He anfwered, " the meaneft of their excellencies is, that they prefer gratifying the defire of their

یاران بر مصالح خود مقدم دارد و حکما گفته اند برادر که در بند
خویشست نه برادر ست و نه خویشست 650

بیت

همره اگر شتاب کند همره تو نیست
دل در کسی مبند که دلبستهٔ تو نیست

بیت

چون نبود خویش را دیانت و تقوی قطع رحم بهتر از مودت قربی 655
یاد دارم که مدعی درین بیت بر قول اعتراض کرد و گفت حق جلا
وعلا در کتاب مجید از قطع رحم نهی کرده است و بمودت
ذوی القربی فرموده و انچه تو گفتی مناقض آنست گفتم غلط کردی
موافق قرانست قال الله تعالی و ان جاهداک علی ان تشرک بی
مالیس لک به علم فلا تطعهما 660

بیت

هزار خویش که بیگانه از خدا باشد
فدای یک تن بیگانه کاشنا باشد

friends to attending to their own affairs; and the sages have said, " The brother who is intent upon his own affairs, is neither brother nor relation: your fellow traveller, if he walks faster than yourself, is not your companion: place not your affections on any one who is not attached to you. If there be not religion and piety amongst relatives, it is best to break off connections with our kindred.' I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relations to that of others; and that what I had said above was contrary to this precept. I replied, " you are mistaken, it agrees with the Koran. God said if your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them. A thousand relations who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

حکایت ۴۵ منظومه

665 پیرمردی لطیف در بغداد دخترش را بکفش دوزی داد
مردک سنگدل چنان بگزید لب دختر که خون ازو بچکید
بامدادان پدر چنان دیدش پیش داماد رفت و پرسیدش
کای فرومایه این چه دندانست چند خائی لبش نه انبانست
بمزاحت نگفتم این گفتار هزل بگذار و جد ازو بردار
670 خوی بد در طبیعتی که نشست نرود جز بروز مرگ از دست

حکایت ۴۶

معیری دختری داشت بغایت زشت روی و بجای زنان رسیده با وجود جهاز و نعمت کسی بمناکحت او رغبت نمی نمود

بیت

675 زشت باشد دبیقی و دیبا که بود بر عروس نازیبا

فی الجمله بحکم ضرورت با ضریری عقد نکاحش بستند آورده اند که دران تاریخ حکیمی از سرندیپ برسید که دیده نابینایان روشن

TALE XLV.

A merry fellow of Baghdad married his daughter to a shoe-maker. The little man having a flinty heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, "O you worthless fellow! what kind of teeth have you got, thus to chew her lips as if they were made of leather? I am not speaking in jest, leave off your jokes, and have your legal enjoyment. When bad manners become habitual, they can not be got rid of until death."

TALE XLVI.

A certain lawyer had a very ugly daughter who was marriageable, but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask will appear disgustful on a bride who is ugly. In short, through necessity, he married her to a blind man. It is said that in the same year there arrived from Ceylon a physician who could restore sight to the blind.

کردي فقيه را گفتند چرا دامادت را علاج نکني گفت ترسم که بينا
شود و دختر مرا طلاق دهد

680

مصرع

شوي زن زشت روي نا بينا به

حکايت ۴۷

پادشاهي بچشم حقارت در طايفهٔ درويشان نظر کردي يکي از ايشان
بفراست دريافت و گفت اي ملک ما درين دنيا بجيش از تو کمتريم
685 و بعيش از تو خوشتر و بمرگ برابر و بقيامت بهتر

مثنوي

اگر کشور کشائي کامرانست
وگر درويش حاجتمند نانست
دران ساعت که خواهد اين و آن مرد
690 نخواهد از جهان بيش از کفن برد

They aſked the father why he would not have his ſon-in-law cured. He ſaid, "because he was afraid that if he ſhould recover his ſight, he would divorce his wife. It is beſt that the huſband of an ugly woman ſhould be blind."

TALE XLVII.

A certain king regarded with contempt the ſociety of Durwaiſhes, which one of them having the penetration to diſcover ſaid, "O king! in this world you have the advantage of us in external grandeur but with regard to the comforts of life we are your ſuperiors: At the time of death, we ſhall be your equals; and at the reſurrection our ſtate will be preferable to yours." Although the conqueror of kingdoms enjoyeth abſolute ſway, at the ſame time that the Durwaiſh may be in want of bread, yet in that hour when both ſhall die, they will carry nothing with them but their winding ſheets.

چو رختها از مملکت بر بست خواهي
گدائي خوشترست از پادشاهي

ظاهر درويش جامهٔ ژندہ است و موي ستردہ وحقيقت آن دل زندہ است و نفس مردہ

695 قطعه

نه آن که بر در دعوي نشيند از خلقي
وگر خلاف کنندش بجنگ برخيزد
اگر زکوہ فرو غلطد آسيا سنگي
نه عارفست که از راہ سنگ برخيزد

700 طريق درويشان ذکرست و شکر و خدمت و طاعت و ايثار و قناعت وتوحيد و توکل و تسليم وتحمل هرکه بدين صفتها موصوفست بتحقيقت درويشست اگرچه درقباست اما هرزہ گوي بي نماز وهوا پرست هوس باز که روزها بشب آرد دربند شهوت و شبها بروز کند درخواب غفلت بخورد هرچه

When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The Durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive and his passions subdued. He is not a person that will advance his pretensions among mankind, and if men oppose his inclination, he will not engage in strife. If a millstone should roll down from a mountain, he has but little faith who gets out of the way of it. The Durwaishe's course of duty consists in invoking and praising God, in obeying and worshipping him, in giving alms, in being content, in believing the unity of the deity, and in reliance on God, with patient resignation to his will. Whosoever is endowed with these qualities is a Durwaish indeed, although he be arrayed in a robe, and on the contrary, an idle prater, who neglects his prayers, and a slave to his passion who turns day into night in sensual gratifications, and night into day in drowsy indolence, eating any thing that

درمیان آید و بگوید هرچه بزبان آید رندست اگرچه 705
درعباست

قطعه

اي درونت برهنه از تقوي   وز برون جامهٔ ریا داري
پردهٔ هفت رنگ در بگذار   توکه درخانه بوریا داري

710 حکایت ۴۸

دیدم گل تازه چند دسته   بر گنبدي از گیاه بسته
گفتم چه بود گیاه ناچیز   تا درصف گل نشیند او نیز
بگریست گیاه گفت خاموش   صحبت نکند کرم فراموش
گرنیست جمال ورنگ وبویم   آخر نه گیاه باغ اویم
من بندهٔ حضرت کریمم   پروردهٔ نعمت قدیمم 715
گربي هنرم وگر هنرمند   لطفست امیدم از خداوند
با آن که بضاعتي ندارم   سرمایهٔ طاعتي ندارم

falls in his way, and faying whatever comes uppermoft, fuch an one is a profligate, altho' he wears nothing but a blanket. O thou whofe inward parts are void of piety, and whofe outfide beareth the garb of hypocrify; hang not a gorgeous curtain before the door of a houfe conftructed of reeds.

TALE XLVIII

I faw fome nofegays of frefh rofes tied to a dome with fome grafs. I faid, " what is this worthlefs grafs that it fhould thus be in the company of rofes?" The grafs wept and faid, " be filent, the benevolent forget not their affociates; altho' I have neither beauty, nor colour, nor odour, ftill am I not the grafs of God's garden? I am the fervant of the munificent God, nourifhed from of old by his bounty; whether I poffefs any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither poffefs the means of fhewing my obedience;

او چارهٔ کار بندهٔ داند چون هیچ وسیلتش نماند
رسمست که مالکان تحریر آزاد کنند بندهٔ پیر
720 اي بارخداي گيتي آراي بر بندهٔ پير خود ببخشاي
سعدي رهٔ کعبهٔ رضا گير اي مرد خدا رهٔ خدا گير
بد بخت کسي که سر بتابد زين در که دري دگر نيابد

حکايت ۴۹

حکيمي را پرسيدند از شجاعت وسخاوت کدام بهترست گفت
725 آنرا که سخاوت هست بشجاعت حاجت نيست

بيت

نوشتست بر گور بهرام گور که دست کرم به ز بازوي زور

قطعه

نماند حاتم طائي و ليک تا بابد بماند نام بلندش به نيکوئي مشهور
730 زکوة مال بدر کن که فضلهٔ رز را چو باغبان ببرد بيشتر دهد انگور

he is able to save his servant, although destitute of all other support. It is the custom that masters should liberate their old slaves. O God who hast ornamented this world with thy creatures, bestow liberty on this thine old servant. O Sâdy pursue the road to the temple of resignation. O man of God walk in the path of righteousness. Unfortunate is that person, who turns his head from this gate, since he will not be able to find another.

TALE XLIX.

They asked a wise man which was preferable, fortitude or liberality? he replied, "he who possesseth liberality hath no need of fortitude. It is inscribed on the tomb of Bahram-Goar, that a liberal hand is preferable to a strong arm." Hatim Tai no longer exists, but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms, for when the husbandman lopps off the exuberant branches from the vine, it produces an increase of grapes.

باب سیوم در فضیلت قناعت

حکایت ۱

خواهنده مغربي در صف بزازان حلب میگفت اي خداوندان
نعمت اگر شمارا انصاف بودي ومارا قناعت رسم سوال ازجهان
برخاستي 5

قطعه

اي قناعت توانگرم گردان که وراي توهیچ نعمت نیست
کنج صبر اختیار لقمانست هرکرا صبر نیست حکمت نیست

حکایت ۲

دو امیرزاده در مصر بودند یکي علم آموخت ودیگري مال 10
اندوخت آن علامهٔ عصر شد واین عزیز مصر گشت پس این توانگر
بچشم حقارت در فقیه نظر کردي وگفتي من بسلطنت رسیدم
وتو همچنان درمسکنت بماندي گفت اي برادر شکر نعمت

CHAPTER III.

Of the excellency of Contentment.

TALE I.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen cloths, was faying, "O wealthy Sirs, if there had been juftice amongft you, and we had poffeffed contentment, there would have been an end of beggary in the world." O contentment, make me rich, for without thee, there is no wealth. Lokman made choice of patience in retirement. Whofoever hath not patience, neither doth he poffefs philofophy.

TALE II.

In Egypt dwelt two fons of a nobleman, one of whom acquired learning, and the other gained wealth, the former became the moft learned man of his time, and the other Prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and faid, "I have arrived at monarchy, and you have continued in the fame ftate of poverty." He replied, "O brother it behoveth me to be the more thankful

باریتعالی بر منست که میراث پیغمبران یافتم یعنی علم و تو

15 میراث فرعون و هامان یعنی ملک مصر

مثنوی

من آن مورم که در پایم بمالند نه زنبورم که از نیشم بنالند
کجا خود شکر این نعمت گذارم که زور مردم آزاری ندارم

حکایت

20 درویشی را شنیدم که در آتش فاقه میسوخت و خرقه بر خرقه
میدوخت و تسلی خاطر خود بدین بیت میکرد

بیت

بنان خشک قناعت کنیم و جامهٔ دلق
که بار محنت خود به که بار منت خلق

25 کسی گفتش چه نشینی که فلان درین شهر طبع کریم دارد
و کرم عمیم میان بخدمت آزادگان بسته و بر در دلها نشسته

to the divine Creator, ſince I have found the inheritance of the prophets, that is wiſdom; and you have got the portion of Pharaoh, and Haman, or the kingdom of Egypt. I am the ant, which men tread under their feet, and not the waſp, of whoſe ſting they complain. How ſhall I expreſs my grateful ſenſe of ſuch a bleſſing, that I am not poſſeſſed of the means of oppreſſing mankind?"

TALE III.

I heard of a derviſh who was ſuffering great diſtreſs from poverty, and ſewing patch upon patch, but who comforted himſelf with the following verſe, "I am contented with ſtale bread, and a coarſe woollen frock, ſince it is better to bear the weight of one's own neceſſities, than to endure the load of obligation from mankind." Somebody ſaid to him, "Why do you ſit quiet, whilſt ſuch a man in this city has a liberal mind, and poſſeſſes univerſal benevolence, being ever willing to aſſiſt the poor, and always ready to comfort every heart?

اگر بر صورت حال تو مطلع گردد پاس خاطر عزیزان منت دارد
گفت خاموش که در نیستی مردن به که حاجت پیش کسی
بردن که گفته اند

30 قطعه

هم رقعه دوختن به و الزام کنج صبر کز بهر جامه رقعه بر خواجگان نوشت
حقا که با عقوبت دوزخ برابرست رفتن بپای مردي همسایه در بهشت

حکایت ۴

یکي از ملوک عجم طبیبي حاذق بخدمت مصطفی علیه السلام
فرستاد سالي چند در دیار عرب بود کسي بتجربتي پیش او نیامد 35
و معالجتي ازوی درنخواست روزي پیش سید الانبیا علیه السلام
آمد و گله کرد که مرا برای معالجت اصحاب فرستاده اند و در این
مدت هیچ کس بمن التفات نکرد تا خدمتي که براین بنده معین
است بجاي آرم رسول علیه السلام فرمود که این طایفه را طریقست که
تا اشتها غالب نشود چیزي نخورند و هنوز که اشتها باقي باشد 40

If he were apprized of your condition, he would consider it an obligation to satisfy our wants." He replied, " Be silent, for it is better to die of want, than to expose our necessities to any one; for they have said, that to sew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing." Of a truth it is equal to the torments of hell, to enter into Paradise by the help of one's neighbour.

TALE IV.

One of the kings of Persia sent a skilful physician to Mustufa, upon whom be peace. He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained saying, " They sent me to dispense medicines to your companions, but to this day, no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Mohammed replied, " it is a rule with these people never to eat until they are hard pressed by hunger; and to leave off eating, whilst they have a good appetite."

دست از طعام باز دارند حکیم گفت اینست موجب تندرستی پس
زمین خدمت ببوسید و برفت

مثنوی

سخن آنگه کند حکیم آغاز | یا سر انگشت سوی لقمه دراز
45 که زنا گفتنش خلل زاید | یا زنا خوردنش بجان آید
لاجرم حکمتش بود گفتار | خوردنش تندرستی آرد بار

حکایت ٥

یکی توبه بسیار کردی و باز بشکستی تا یکی از مشایخ بدو گفت
چنین میدانم که بسیار خوردن عادت داری و قید نفس از موی
50 باریکترست یعنی توبه و نفس را چنین که تو میپروری زنجیر بگسلاند
و آید روزی که ترا بدرد

بیت

یکی بچهٔ گرگ می پرورید | چو پرورده شد خواجه را بردرید

The phyſician ſaid, " this is the way to enjoy health " He then made his obeiſance and departed. The phyſician begins to ſpeak when evil would reſult from his ſilence; either when there is eating to exceſs, or when death might enſue from too much abſtinence. Then doubtleſs his ſpeech is wiſdom, and ſuch a meal will be productive of health.

TALE V

A certain man having made many vows, which he broke, a venerable perſonage ſaid to him, " I know that you make it a practice to eat a great deal, and that your reſolution to reſtrain your appetite is weaker than a hair, whilſt your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may deſtroy you. Somebody nouriſhed a wolf's whelp, which when full grown tore his maſter to pieces.

حکایت ۶

55 در سیرت اردشیر بابکان آمده است که حکیم عرب را پرسید که روزی
چه مایه طعام باید خورد گفت صد درم سنگ کفایت میکند گفت
این قدر چه قوت دهد حکیم گفت هذا المقدار یحملک و ما زاد
علی ذلک فانت حامله یعنی این قدر ترا بر پای همی دارد
و هرچه برین زیاده کنی تو حمال آنی

60 بیت

خوردن برای زیستن و ذکر کردنست تو معتقد که زیستن از بهر خوردنست

حکایت ۷

دو درویش خراسانی ملازم صحبت یکدگر سیاحت کردندی
یکی ضعیف بود که بهر دو شب افطار کردی و آن دگر قوی که
65 روزی سه بار خوردی قضا را بر در شهری بتهمت جاسوسی
گرفتار آمدند و هر دو را بخانه کردند و در بگل برآوردند
بعد از دو هفته معلوم شد که بی گناهند در بگشادند قوی را

TALE VI.

In the annals of Ardisheer Babûkan, it is recorded, that he asked an Arabian physician, what quantity of food ought to be eaten in the course of a day. He answered, that the weight of one hundred direms was sufficient. The king asked what strength could be derived from so small a quantity? The physician replied, "This quantity is sufficient to support you, and whatever more you eat, you must carry. We eat to live and praise God; you believe that you live to eat.

TALE VII.

Two durwaishes of Khorasan who had entered into strict intimacy, travelled together: one who was infirm would fast for two days, and the other who was robust, used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man

دیدند مرده و ضعیف جان بسلامت برده و درین عجب بماندند
حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار
70 بود طاقت بی نوائی نداشت هلاک شد و آن دیگر خویشتن
دار بود بر عادت خود صبر کرد و بسلامت بماند

قطعه

چو کم خوردن طبیعت شد کسی را   چو سختی پیشش آید سهل گیرد
وگر تن پرورست اندر فراخی   چو تنگی بیند از سختی بمیرد

75 حکایت ۸

یکی از حکما پسرش را نهی کرد از بسیار خوردن که سیری
مرد را رنجور دارد گفت ای پدر گرسنگی بکشد نشنیده که
ظریفان گفته اند بسیری مردن به که گرسنگی بردن گفت
اندازه نگهدار که قال الله تعالی کلوا واشربوا ولا تسرفوا

80 بیت

نه چندان بخور کز دهانت برآید   نه چندان که از ضعف جانت برآید

[illegible] dead, and the infirm one alive. They were aftonifhed at the circumftance, but a philofopher faid, that the contrary would have been more wonderful, for the one who was a great eater, was not able to fupport abftinence, and the other who was weak, having [illegible] fubjection, and being ufed to fafting, had happily efcaped. A man who has accuftomed himfelf to eat fparingly, when difficulty occurs, bears it eafily, but if in time of profperity he has been ufed to pamper himfelf, when he meets with difficulty he finks under it.

TALE VIII.

A certain wife man admonifhed his fon againft eating to excefs, [illegible] ficknefs. The fon anfwered, " O father! hunger killeth, and have you not heard the faying of the fages, that it is better to die of excefs, than to fuffer the pangs of hunger." The father replied, " be moderate, for God hath faid, eat ye, and drink, but not to excefs. Eat not fo much as to cram yourfelf up to the throat, neither fo little that you fhould die of weaknefs.

قطعه

با آن که در وجود طعامست حظ نفس
رنج آورد طعام که بیش از قدر بود
گر گلشکر خوری بتکلف زیان کند
ورنان خشک دیر خوری گلشکر بود

حکایت ۹

رنجوري را گفتند دلت چه میخواهد گفت انچه دلم هیچ نخواهد

بیت

معده چو پر گشت و شکم درد خاست
سود ندارد همه اسباب راست

حکایت ۱۰

قصابي را در شهر واسط بر صوفیان درمي چند گرد آمده بود هر روز
مطالبت کردي و سخنهاي با خشونت گفتي اصحاب از تعنت او خسته
خاطر بودند و جز از تحمل چاره نبود صاحب دلي ازان میان گفت
نفس را وعده دادن بطعام آسانترست که قصاب را بدرم

Although food is the means of sustaining life, yet when taken to excess, it becomes injurio
If you eat conserve of roses without inclination it is pernicious; but dry bread after fasti
is as delicious as conserve of roses."

TALE IX.

They asked a sick man, what his heart desired? he replied " only this, that it may n
desire any thing." When the stomach is oppressed, and the belly suffering pain, there is no bene
in having all other matters in perfection."

TALE X.

A butcher in the city of Wasit, to whom the Soofies had contracted some debts, w
every day importuning them for payment, and made use of very harsh language. T
society was much distressed at his reproaches, but had no remedy besides patience. A h
man of their fraternity, said, " it is easier to satisfy the appetite with a promise of foo
than to put off the butcher with a promise of payment:

قطعه

ترک احسان خواجه اولیٰتر　　کاحتمال جفای بوّابان
بتمنّای گوشت مُردن بِه　　که تقاضای زِشت قصّابان

100　　حکایت ۱۱

جوانمردی را در جنگ تاتار جراحتی هول ناک رسید کسی گفتش فلان بازرگان نوشدارو دارد اگر بخواهی شاید که قدری بدهد و گویند آن بازرگان به بخل معروف بود

بیت

105　　گر بجای نانش اندر سفره بودی آفتاب
تا قیامت روز روشن کس ندیدی در جهان

جوانمرد گفت اگر نوشدارو خواهم دهد یا ندهد و اگر دهد مُنفعت کند یا نکند بهر حال از وخواستن زهر قاتلست

It is better to relinquiſh the favor of the great man, than to ſuffer violence from his porter. It is better to die for want of meat, than to endure the importunities of the butcher."

TALE XI.

A certain gallant man was grievouſly wounded in an expedition againſt the Tartars, ſome body ſaid ſuch a merchant has an unguent, of which perhaps he might give you a little were you to aſk it? The merchant was notorious for his parſimony. If the ſun had been on his table inſtead of bread, no one would have ſeen light in the world until the day of judgment. The gallant man replied, " If I aſk for the unguent it is uncertain whether he will give it or not, and if he ſhould give it, the effect is doubtful. On every account to aſk of ſuch a man is a deadly poiſon.

بیته

هرچه از دونان بمنّت خواستی   در تن افزودی و از جان کاستی 110 ۱۰

وحکیمان گفته اند اگر آب حیات فی المثل بآب روی فروشند
دانا نخرد که مردن بعزّت به از زندگانی بمذلّت

بیت

اگر حنظل خوری از دست خوشخوی
به از شیرینی از دست ترش روی 115

حکایت ۱۲

یکی از علما خورنده بسیار داشت وکفاف اندک بایکی از بزرگان
که حسن ظن بلیغ در حق او داشت بگفت روی از توقع وی درهم
کشید وتعرّض سوال از اهل ادب در نظرش ناپسند آمد

قطعه 120

ز بخت روی ترش کرده پیش یار عزیز
مرو که عیش برو نیز تلخ گردانی

That which you obtain by intreaty from mean people, may benefit the body, but it injures the foul: and the fages have faid, if the water of immortality, for example, was to be fold in exchange for reputation, the wife man would not purchafe it; for an honourable death is preferable to a difgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a fweet-meat given by one who has a crabbed countenance.".

TALE XII.

A certain learned man, who had a large family to fupport, with very fcanty means, reprefented his cafe to a great man, who entertained a favourable opinion of him. He difapproved of the application, deeming it unworthy of a man of fpirit. When you are diffatisfied with your fortune, approach not your deareft friend, or you will turn his pleafure into forrow.

بحاجتي كه روي تازه روي وخندان رو
فرو نه بندد كار كشاده پيشاني

125 آورده‌اند كه اندكي در وظيفه او زيادت كرد وبسياري ارادت كم
پس از چند روز چون محبت معهود بر قرار نديد گفت

بيت

بئس المطاعم حين الذل تكسبها   القدر منتصب والقدر مخفوض

بيت

130 نانم افزود وآب رويم كاست   بي نوايي به از مذلت خواست

حكايت ١٣

درويشي را ضرورتي پيش آمد كسي گفتش فلان نعمت بي قياس
دارد اگر بر حاجت تو واقف گردد همانا در قضاي آن توقف روا
ندارد گفت من اورا ندانم گفت منت رهبري كنم دستش بگرفت
135 تا بمنزل آنكس درآورد درويش يكي را ديد لب فروهشته وتند
نشسته سخن نگفت وبازگشت گفتش چه كردي گفت عطاي او
بلقاي او بخشيدم

When you expose your distress, preserve a lively and smiling appearance; he never fails in his pursuit, who maintains a joyful countenance. It is said that the great man increased his pension a little, but treated him with less respect than formerly. After some time, perceiving this diminution of affection, he said, "Evil is that food which you obtain in the time of distress; the kettle is placed upon the hearth, but your reputation is diminished.

He increased my bread, and lessened my honour; it is better to be destitute of means, than to suffer the disgrace of solicitation.

TALE XIII.

A durwaish having a pressing want, somebody said to him, "such an one has inconceivable wealth, and were he apprized of your condition, he would not suffer any delay to happen in supplying you." He answered, "I do not know him." The other said, "I will conduct you; and taking hold of his hand shewed the way to his house. The durwaish on beholding one sitting, who had a hanging lip, and a severe countenance, said nothing, but returned. The other asked what he had done. He replied, "I gave his bounty, in exchange for his visit."

قطعه

مبر حاجت بنزدیک ترش روي   که از خوي بدش فرسوده گردي

اگر گوئي غم دل باکسي گوي   که از رویش بنقد آسوده گردي 140

حکایت ۱۴

خشک سالي در اسکندریه پدید آمد چنانکه عنان طاقت خلق از دست رفته بود و درهاي آسمان بر زمین بسته و فریاد اهل زمین بآسمان پیوسته

145 قطعه

نماند جانور از وحش و طیر و ماهي و مور

که بر فلک نشد از بینوائي افغانش

عجب که دود دل خلق جمع مي نشود

که ابر گردد و سیلاب دیده بارانش

درچنین سالي مخنثي دور از دوستان که سخن در وصف 150

Expoſe not your want to one of a ſour countenance, for you will be diſtreſſed by his ill-nature. If you diſcloſe the ſorrows of your heart to any one, let it be to him whoſe pleaſant countenance will aſſure you prompt payment."

TALE XIV.

"There happened one year ſuch a drought at Alexandria, that men could not ſupport it with patience; the doors of heaven were ſhut againſt the earth, and the lamentations of all creatures reached the ſky. There was neither bird, beaſt, fiſh nor inſect, which had not ſent up its petitions to heaven. It is wonderful that the ſmoke of the aſpirations from the hearts of all creatures, ſhould not have collected in the form of clouds, and their tears been converted into an inundation of rain. In ſuch a year an hermaphrodite (far be ſuch an one from our friends!) as uſing words to deſcribe him,

و ترک ادبست خاصه در حضرت بزرگان و بطریق اهمال از
سر آن درگذشتن هم نشاید که طایفه بر عجز گوینده حمل
کنند پس بدین دو بیت اختصار کنیم که اندکي دلیل
بسیاري بود و مشتي نمونه خرواري

155 قطعه

تتري گر کشد مخنث را   تتري را دگر نباید کشت
چند باشد چو جسر بغدادش   آب در زیر و آدمي بر پشت

چنین شخصي که طرفي از نعمت او شنیدي درین سال نعمت
بیکران داشت تنگدستانرا سیم و زر دادي و مسافرانرا سفره
160 نهادي گروهي درویشان از جور فاقه بجان آمده بودند
آهنگ دعوت او کردند و مشورت بمن آوردند سر از موافقت
باز زدم و گفتم

قطعه

نخورد شیر نیم خورده سگ   ور بسختي بمیرد اندر غار

is contrary to good breeding, especially in polite company. But at the same time, [illegible] improper to pass him over in silence, because some people might impute it to the [illegible] of the relator. Therefore I shall abridge my meaning in the following verses. [illegible] a little [illegible] judge of much, an [illegible] is a sample of an ass-load. If a Tartar [illegible] that hermaphrodite, no one could require his blood in retaliation. How long [illegible] continue [illegible] the bridge at Bughdad, which has water running under, whilst men are passing over it! This person, of whom I have given some description, was at [illegible] wealth, amongst the needy he distributed gold and silver, and [illegible] tainment of travellers. A company of darwashes, perishing with [illegible] to have accepted his invitation, and came to ask my advice. I dissuaded [illegible] inclination, and said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den.

تن به بيچارگي وگرسنگي بنه و دست پيش سفله مدار 165

گر فريدون شود بنعمت و مال بي هنررا بهيچ کس مشمار
پرنيان و نسيج برنا اهل لاجورد و طلاست بر ديوار

حکايت ۱۵

حاتم طائي را گفتند ازخود بزرگتر همت در جهان ديده يا
شنيده گفت روزي چهل شتر قربان کرده بودم وبا امراي 170
عرب بگوشه صحرا بيرون رفتم خارکني را ديدم که پشته خار
فراهم آورده گفتم بمهماني حاتم چرانروي که حلقي برسماط
او گرد آمده اند گفت

بيت

هرکه نان ازعمل خويش خورد منّت حاتم طائي نبرد 175

من اورا بهمت وجوانمردي برتر ازخود ديدم

حکايت ۱۶

موسي پيغمبر عليه السلام درويشي را ديد که از برهنگي

In the prefent cafe, fubmit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man deftitute of virtue fhould equal Feridoon in wealth, and power, yet account him no body. The variegated filk and fine linen on the back of a blockhead, are lapis lazuli and gold on a wall."

TALE XV.

They afked Hatim Tai, if he had ever feen or heard of any perfon in the world more noble minded than himfelf. He replied, "One day, after having facrificed forty camels, I went along with an Arab chief to the fkirt of a defert, where I faw a labourer who had made up a bundle of thorns, whom I afked why he did not go to the feaft of Hatim Tai, to whofe table people were repairing in crowds? he anfwered, whofoever eateth bread from his own labour, will not fubmit to be under obligation to Hatim Tai. I confidered this man as my fuperior in generofity and liberality."

TALE XVI.

Moses the prophet, upon whom be peace, faw a durwaifh, who for want of cloaths,

بریك اندر نهان شده بود گفت یا موسي دعائي بکن تا

180 خداي تعالي مرا کفاف دهد که از بیطاقتي بجان آمدم

موسي علیه السلام دعا کرد تا حق تعالي اورا دستگاهي

داد پس از چند روزي که از مناجات باز آمد دیدش گرفتار

و خلقي انبوه بر وگرد آمده گفت این را چه حالتست گفتند

خمر خورده و عربده کرده ویکي را کشته اکنون قصاص میکنند

185

بیت

گربهٔ مسکین اگر پر داشتي تخم گنجشک از جهان برداشتي

عاجز باشد که دست قدرت یابد برخیزد و دست عاجزان برتابد

موسي علیه السلام بحکمت جهان آفرین اقرار کرد و از تجاسر

خویش استغفار و آیت ولو بسط الله الرزق لعباده لبغوا

190 في الارض برخواند

بیت

ماذا اخاضک یا مغرور في الخطر حتی هلکت فلیت النمل لم یطر

had hidden himſelf in the ſand: he ſaid, "O Moſes, implore God to beſtow on me a ſubſiſtence, for I am periſhing in diſtreſs." Moſes prayed, and God granted him aſſiſtance. Some days after, when Moſes was returning from performing his devotions, he ſaw the durwaiſh apprehended and a crowd of people gathered round him. On inquiring what had happened to him; they replied, "having drank wine, he made a diſturbance and killed a man: now they are going to exact retaliation." If the poor cat had wings, ſhe would not leave a ſparrow's egg in the world; and if a mean wretch ſhould happen to get into power, he would become inſolent, and twiſt the hands of the weak. Moſes acknowledged the wiſdom of the Creator of the univerſe, and aſked pardon for his boldneſs; repeating the following verſe of the Koran, "If God were to open his ſtores of ſubſiſtence for his ſervants, of a truth they would rebel on the earth." O vain man, what haſt thou done to precipitate thyſelf into deſtruction? Would that the ant had not been able to fly!

نظم

سفله چو جاه آمد و سیم و زرش   سیلی خواهد بضرورت سرش

این مثل آخر نه حکیمی زدست   مور همان به که نباشد پرش 195

حکمت

پدر را عسل بسیار ست   ولیکن پسر گرمی دارست

بیت

آنکس که توانگرت نمیکرداند   او مصلحت تو از تو بهتر داند

200 حکایت ۱۷

اعرابی را دیدم در حلقه جوهریان بصره حکایت همی کرد
که وقتي در بیابان راه گم کرده بودم و از زاد راه با من
چیزي نمانده بود و دل بر هلاک نهاده بودم که ناگه کیسه
یافتم پر از مروارید هرگز آن ذوق و شادی فراموش نکنم که
پنداشتم که گندم بریانست و باز آن تلخي و ناامیدي که معلوم 205
کردم که مروارید ست

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the adage of a ſage? It were better for the ant not to have wings. Our heavenly father hath honey in abundance, but his ſon is affected with a feveriſh complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourſelf.

TALE. XVII.

I ſaw an Arab ſitting in a circle of Jewellers of Baſrah, and relating as follows, " Once on a time, having miſſed my way in the deſert, and having no proviſions left, I gave myſelf up for loſt, when I happened to find a bag full of pearls, I ſhall never forget the reliſh and delight that I felt on ſuppoſing it to be fried wheat; nor the bitterneſs and deſpair which I ſuffered, on diſcovering that the bag contained pearls.

قطعه

دربیابان خشک وریگ روان   تشنه را در دهان چه دُر چه صدف

مرد بي توشه کاوفتاد ازپاي   در کمربند او چه زر چه خزف

210 حکایت ۱۸

یکي از عرب ازغایت تشنگي همي گفت

نظم

یا لیت قبل میتتي   یوما افوز بمنیتي

نهر تلاطم رکبتي   فاظل املا قربتي

215 همچنین در قاع بسیط مسافري گم شده بود وقوت و قوتش نمانده و درمي چند بر میان داشت بسیار بگردید راه بجاي نبرد وبسختي هلاک شد طایفه پرسیدند درمها پیش رویش نهاده دیدند وبرخاک نبشته

In the parched defert of quick fands, pearls or fhells, in the mouth of the thirfty traveller, are alike unavailing. When a man deftitute of provifions is fatigued, it is the fame thing to have in his girdle gold or potfherds."

TALE. XVIII.

An Arab labouring under exceffive thirft exclaimed, "I wifh that for one day before my death, this my defire may be gratified: that a river dafhing its waves againft my knees, I may fill my leather fack with water."

In like manner a traveller who had loft his way in the great defert, had neither ftrength nor provifions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perifhed for want. A company of men arrived, and faw the direms lying before his face, and the following words written on the ground.

قطعه

گرهنبه زر جعفري دارد   مرد بي توشه بر نگيرد کام 220
در بيابان فقير سوخته را   شلغم پخته به که نقرهٔ خام

حکايت ۱۹

هرگز از دور زمان نناليده بودم وروي از گردش آسمان درهم
نکشيده مگر وقتي که پايم برهنه بود واستطاعت پاي پوشي نداشتم
بجامع کوفه درآمدم دلتنگ يکي را ديدم که پاي نداشت سپاس 225
وشکر نعمت حق بجاي آوردم و بر بي کفشي صبر کردم

قطعه

مرغ بريان بچشم مردم سير   کمتر از برگ تره برخوانست
وآن که را دستگاه وقدرت نيست   شلغم پخته مرغ بريانست

230 حکايت ۲۰

يکي از ملوک با تني چند از خاصان در شکارگاهي بزمستان از

"If the man destitute of food were possessed of pure gold, it would avail him nothing To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of more value than virgin silver."

TALE XIX.

I never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cufah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God, for his bounty towards men; and bore with patience the want of shoes. A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation, than a leaf of greens on a dish, but to him who hath not the means of procuring food, a boiled turnip is equal to a broiled fowl.

TALE XX.

A certain king, attended by some of his principal nobility, on a hunting party, in the winter, was benighted at a long distance from any town. Having discovered the cottage of a pea-

عمارت دور افتاده شب در آمد خانه دهقاني ديدند ملک گفت شب
انجا رويم تا زحمت سرما نباشد يکي از وزرا گفت لايق قدر
پادشاهان نباشد التجا بخانه دهقاني رکيک بردن اينجا خيمه زنيم
235 و آتش افروزيم دهقانرا خبر شد ما حضري از طعام ترتيب کرد و پيش
سلطان برد و زمين خدمت ببوسيد و گفت قدر بلند سلطان بدين
قدر نازل نشدي وليکن نخواستند که قدر دهقان بلند شود ملک
راسخن گفتن او مطبوع آمد شبانگاه بمنزل او نقل کردند بامدادان
خلعت و نعمتش بخشيد شنيدم که در رکاب ملک قدمي چند
240 ميرفت و ميگفت

قطعه

زقدر و شوکت سلطان نگشت چيزي کم
زالتفات بمهمان سراي دهقاني
کلاه گوشه دهقان بآفتاب رسيد
245 که سايه بر سرش افکند چون تو سلطاني

fant, the king faid, "let us go there for the night, that we may not fuffer inconvenience from the cold." One of the courtiers replied, "it is beneath the dignity of a monarch to take fhelter in the cottage of a mean peafant, we will pitch a tent on this fpot, and light a fire." The peafant being apprized of the circumftances, prepared fuch food as he could provide, which he brought, and prefented to the king, and kiffing the earth faid, "The Sultan's high dignity will not fuffer any degradation by this condefcenfion, but thefe gentlemen are not willing that the peafant's humble ftate fhould be exalted." The king approved of his fpeech, and paffed the night in the cottage. In the morning, he beftowed on the peafant a drefs and money. I heard that he accompanied the king's ftirrup a few paces, and faid, "The king's dignity and fplendor have not fuffered any diminution by his condefcenfion in fuffering himfelf to be entertained under the peafant's roof, but the corner of the ruftic's cap has been exalted to the fun, by fuch a monarch having overfhadowed his head."

حکایت ۲۱

گدای هول را حکایت کنند که نعمت وافر داشت یکی از ملوک
گفت می نماید که مال بیکران داری و مارا مهمی هست اگر برخی
ازان دستگیری کنی بحکم عاریت چون ارتفاع ولایت رسد وفا کرده 250
شود گفت لایق قدر بلند خداوند جهان نباشد دست همت
بمال چون من گدای آلوده کردن که جو جو فراهم آورده ام گفت
غم نیست که بتاتار میدهم که الخبیثات للخبیثین

بیت

قالوا عجین الکلس لیس بطاهر قلنا نسد به شقوق المبرز 255

بیت

گر آب چاه نصرانی نه پاکست جهود مرده میشویم چه باکست

شنیدم که سر از فرمان ملک باز زد و حجت آوردن گرفت و شوخ
چشمی کردن ملک فرمود تا مضمون خطاب از و بزجر و توبیخ
مستخلص کردند 260

TALE XXI.

They tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him, "it appears that you are exceedingly rich, and as I have a pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you." He replied, "it does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself, who has collected it grain by grain." He replied, "dont distress yourself on that account, as I shall pay it away to the Tartars. Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes. If the water of a well belonging to a Christian is impure, what signifies this, if we use it to wash the corpse of a Jew?" I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach

مثنوي

بلطافت چو بر نیاید کار سر به بي حرمتي کشید ناچار
هرکه بر خویشتن نه بخشاید گر نه بخشد بر و کسي شاید

حکایت ۲۲

265 بازرگاني را دیدم که صد و پنجاه شتر بار داشت و چهل بنده
و خدمتگار شبي در جزیرهٔ کیش مرا بحجرهٔ خویش برد و همه
شب نیارامید از سخنهاي پریشان گفتن که فلان انبارم
بترکستانست و فلان بضاعت بهندستان و این کاغذ قباله
فلان زمین است و فلان چیز را فلان ضمین گاه گفتي که خاطر
270 اسکندریه دارم که هواي خوشست و گاه گفتي نه که دریاي
مغرب مشوشست سعدیا سفري دیگر در پیشست اگر آن کرده
شود بقیت عمر خود بگوشه بنشینم و ترک تجارت کنم گفتم
آن کدام سفر است گفت گوگرد پارسي بچین خواهم بردن
شنیدم آنجا که عظیم قیمت دارد و ازانجا کاسه چیني بروم

When an affair cannot be accomplished by kind treatment, it becomes neceſſary to effect it by harſhneſs. When a perſon is not ready to contribute of himſelf, it is proper that ſome one ſhould force him.

TALE XXII.

I ſaw a merchant who poſſeſſed one hundred and fifty Camels laden with merchandize, and forty ſlaves and ſervants. One night, in the iſland of Kiſh, he entertained me in his own apartment, and during the whole night did not ceaſe talking fooliſhly, ſaying, "I have ſuch and ſuch property in Turkiſtan, and ſuch goods in Hindooſtan; theſe are the title deeds of ſuch a piece of ground, and for this matter ſuch an one is ſecurity." Sometimes he would ſay, "I have an inclination to go to Alexandria, the air of which is very pleaſant;" then again, "no I will not go, becauſe the Mediterranean ſea is boiſterous. O Sadi, I have another journey in contemplation, and after I have performed that, I will paſs the remainder of my life in retirement and leave off trading." I aſked what journey it was. He replied, "I want to carry Perſian brimſtone to China, where I have heard it bears a very high price; from thence I will tranſport China-ware to Greece;

قدیباي رومي بهند و پولاد هندي بحلب و آبگینه حلبي 275
به یمن و برد یماني بپارس وازان پس ترک تجارت کنم
و بدوکاني بنشینم چندین ازین ماليخوليا فروخواند که
پیش طاقت گفتنش نماند گفت اي سعدي تونیز سخني بگوي
ازانچه دیده و شنیده گفتم

280 نظم

آن شنیدستي که درصحراي غور بارسالاري بیفتاد از ستور
گفت چشم تنگ دنیا دار را یاقناعت پر کند یا خاک گور

حکایت ۲۳

مالداري را شنیدم که به بخل چنان مشهور بود که حاتم طائي
بسخا ظاهر حالش بنعمت آراسته وخست نفس جبلي درنهادش 285
همچنان متمکن که ناني بجاني از دست ندادي و گربه
ابي هریره را بلقمه ننواختي و سگ اصحاب کهف را استخواني

and take the brocades of Greece to India; and Indian steel to Aleppo; the glass-ware of Aleppo, I will convey to Yemen, and from thence go with striped cloths to Persia, after which I will leave off trade, and sit down in my shop." He spoke so much of this foolishness, that at length, being quite exhausted, he said "O Sâdy, relate also something of what you have seen and heard." I replied, "have you not heard, that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel. He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave."

TALE XXIII.

I heard of a certain rich man, who was as notorious for parsimony, as HatimTai for liberality. His external form was adorned with wealth, but the meanness of his disposition was so radicated, that he never gave even a loaf of bread to any one; he would not have bestowed a scrap on the cat of Abu Huraira, nor thrown a bone to the dog of the companions of the cave.

نینداختی فی الجمله خانه اورا کسی ندیدی درکشاده و
سفره اورا سرکشاده

بیت 290

درویش بجز بوی طعامش نشنیدی
مرغ ازپس نان خوردن او ریزه نچیدی

شنیدم که در دریای مغرب راه مصر برگرفته بود و خیالی
فرعونی در سر قوله تعالی حتی اذا ادرکه الغرق ناگاه
295 باد مخالف گرد کشتی برامد چنانکه گفته اند

بیت

با طبع ملولت چه کند دل که نسازد
شرطه همه وقتی نبود لایق کشتی

دست دعا برآورد و فریاد بی فایده کردن گرفت قال الله
300 تعالی فاذا رکبوا فی الفلک دعوا الله

In ſhort, no one ever ſaw his door open, nor his table ſpread. A derwaiſh never knew his victuals, excepting by the ſmell, nor bird ever picked up any crumbs that fell from his table. I heard that he was ſailing on the Mediterranean ſea towards Egypt, with all the pride of Pharaoh in his imagination, according to the word of God, "until the time that he was drowned." Suddenly a contrary wind aſſailed the ſhip in the manner as they have ſaid, "What can the heart do that it may not accord with your ſorrowful diſpoſition, the wind is not always favorable for the ſhip." He lifted up the hands of ſupplication, and uttered ineffectual lamentations. God hath ſaid, "When you embark on ſhips offer up your prayers unto the Lord."

بیت

دست تضرع چه سود بندهٔ محتاج را
وقت دعا برخدا وقت کرم در بغل

قطعه

از زر و سیم راحتی برسان خویشتن هم تمتعی برگیر 305
وان که این خانه از تو خواهد ماند خشتی از سیم و خشتی از زر گیر

آورده اند که در مصر اقارب درویش داشت ببقیت مال او توانگر شدند و جامهای کهن بمرگ او بدریدند و خز و دمیاطی ببریدند هم دران هفته یکی را دیدم از ایشان بر بادپای روان و غلامی پری پیکر در پای او دوان با خود گفتم 310

قطعه

وه که گر مرده باز گردیدی بمیان قبیله و پیوند
رد میراث سخت تر بودی وارثانرا ز مرگ خویشاوند

بسابقه معرفتی که میان ما بود آستینش بکشیدم و گفتم

Of what benefit will it be to the ſervant, in the time of need, to lift up his hands in imploration, which are extended for ſaying prayers, but when any favor is wanted are folded under his arms? Beſtow comfort on others with ſilver and gold, and from thence derive alſo benefit yourſelf. Know then, that this dwelling of your's will remain, uſe therefore bricks of gold, and bricks of ſilver. It is related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up ſilk and damaſks. In that ſame week I ſaw one of them riding a fleet horſe, with an angelic youth running after him. I ſaid, "Alas! if the dead man ſhould return amongſt his tribe and relations, the heirs would feel more ſorrow in reſtoring the eſtate, than they ſuffered on account of his death." On the ſtrength of the acquaintance which had formerly ſubſiſted between us, I pulled his ſleeve, and ſaid,

بیت

315 بخور ای نیک سیرت سره مرد — کان نگون بخت گرد کرد و نخورد

حکایت ۲۴

صیاد ضعیف را ماهی قوی در دام افتاد طاقت ضبط آن نداشت ماهی برو غالب آمد و دام از دستش در ربود و برفت

320 قطعه

شد غلامی که آب جوی آرد — آب جوی آمد و غلام ببرد
دام هربار ماهی آوردی — ماهی این بار رفت و دام ببرد

دیگر صیادان دریغ خوردند و ملامتش کردند که چنین صیدی در دامت افتاد و نتوانستی نگاه داشتن گفت ای
325 برادران چه توان کرد که مرا روزی نبود و ماهی را همچنان روزی مانده بود

حکمت

صیاد بی روزی در دجله ماهی نگیرد و ماهی بی اجل بر خشکی نه میرد

"Enjoy thou, O good man of happy endowments, that wealth, which the late possessor accumulated to no purpose."

TALE XXIV

A powerful fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river, the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped and carried away the net. The other fishermen grieved at the loss, and reproached him, that having such a fish in his net, he had not been able to hold it. He replied, "Alas my brethern! what could be done, seeing it was not my lucky day, and the fish had yet a day remaining? A fisherman without luck, catcheth not fish in the Tigris, neither will the fish without fate, expire on the dry ground."

330 حکایت ۲۵

دست و پا بریده هزارپائي را بکشت صاحبدلي برو بگذشت
وگفت سبحان الله با هزارپاي که داشت چون اجلش فرارسید
از بي دست و پاي نتوانست گریخت

مثنوي

335 چو آید زپی دشمن جان ستان به بندد اجل پاي مرد دوان
درآندم که دشمن پیاپي رسید کمان کیاني نشاید کشید

حکایت ۲۶

ابلهي را دیدم سمین وخلعتي دربر ثمین ومرکب تازي در
زیر وقصب مصري برسر کسي گفت اي سعدي چگونه مي بیني
340 این دیباي معلم براین حیوان لا یعلم گفتم خطّي زشتست که
بآب زر نوشتست

بیت

قد شابه بالوري حمار عجلا جسد اله خوار

TALE XXV.

One who had neither hands nor feet having killed a millepede, a pious man passing by said, "Holy God, although this had a thousand feet, yet when fate overtook him, he could not escape from one destitute of hands and feet. When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow.

TALE XXVI.

I saw a fat blockhead clad in a rich dress, and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Sâdy, what is your opinion of this notable dress on this ignorant brute?" I replied, "It is like bad writing executed in water gold. In truth amongst men he is an Ass with the form and bleating of a Calf.

نعه

باَدمي نتوان گفت مــانداین حیوان | 345
مگر دراعــه ودستــار ونقش بیرونش
بگرد درهمه اسبــاب وملک هستی او
که هیچ چیز نیــابی حــلال جز خونش

قطعه

شریف اگــر متضعف شود خیــال مبر | 350
که پایگاه بلندش ضعیف خواهد شد
در آستــانهٔ سیمین بمیخ زر بزند
گمان مبر که یهودي شریف خواهد شد

حکایت ۲۷

دزدي گدائي را گفت شرم نداري که از براي جوي سیم | 355
دست پیش هر لئیم دراز میکني گفت

بیت

دست دراز از پي یک حبّهٔ سیم به که ببرنــد بدانگي ونیم

You cannot fay this brute refembles a man, excepting in his garment, his turband and external form; of all his property, eftate and bodily faculties, it is not lawful to take any thing but his blood. If a man of noble birth fhould happen to be poor, imagine not that his dignity will be thereby leffened, but fhould a Jew be fo rich as to drive a gold nail into his filver threfhold, do not on that account efteem him noble."

TALE XXVII.

A thief faid to a mendicant, "are you not afhamed to hold out your hand to every fordid wretch to obtain a grain of filver?" He replied, "It is better to ftretch out the hand for a grain of filver, than to have it cut off for having ftolen a dang and a half."

حکایت ۲۸

مشت زني را حکایت کنند که از دهر مخالف بجان آمده 360

بوده واز حلق فراخ ودست تنگي بفغان وشکایت پیش پدر برد

واجازت خواست که عزم سفر دارم تا مگر بقوت بازو دامن

کامي بکف آرم .

بیت

365 فضل وهنر ضایعست تا ننمایند

عود برآتش نهند ومشک بسایند

پدر گفت ای پسر خیال محال از سر بدر کن وپاي قناعت در

دامن سلامت کش که بزرگان گفته اند دولت نه بکوشیدن نست

چاره کم جوشیدن نست

370 بیت

کس نتواند گرفت دامن دولت بزور

کوشش بي فایده ست وسمه برابروي کور

TALE XXVIII.

They tell a ſtory of a wreſtler, who from adverſe fortune was reduced to the extremity of miſery. With a craving appetite, and deſtitute of the means of ſubſiſtence, he came complaining to his father, and requeſted leave to travel, if perchance by the ſtrength of his arm, he might be able to accompliſh his wiſhes. Talents and ſkill are of no value without being exhibited; they put lignum aloes on the fire, and rub muſk. The father ſaid, "O ſon get out of your head impracticable imaginations, and draw back the foot of contentment within the ſkirt of ſafety, for the ſages have ſaid. Riches are not to be obtained by bodily exertion, but the remedy againſt want is to moderate our deſires. No one can ſeize the ſkirt of wealth by force, it is loſt labour to anoint the eyes of the blind with ſalve.

بيت

اگر بهر سرمويت هنر دوصد باشد
هنر بكار نيايد چو بخت بد باشد 375

بيت

چه كند زورمند وارون بخت
بازوي بخت به كه بازوي سخت

پسر گفت اي پدر فوايد سفر بسيارست از نزهت خاطر وجذب
380 فوايد وديدن عجايب وشنيدن غرايب وتفرّج بلدان
ومجاورت خلان وتحصيل جاه وادب ومزيد مال ومكسب و
معرفت ياران وتجربت روزگاران چنانكه سالكان طريقت
گفته اند

قطعه

385 تا بدوكان وخانه درگروي هرگز اي خام آدمي نشوي
برو اندر جهان تفرّج كن پيش ازان روز كز جهان بروي

If every hair of your head poſſeſſed two hundred accompliſhments, they would be of no uſe when fortune is unpropitious. What can a ſtrong but unfortunate man do? The arm of fortune is better than the arm of ſtrength." The ſon ſaid, " O father! the advantages of travelling are many, the recreation of the mind, profitable attainments, to ſee wonders, and to hear ſtrange things; the view of cities, the converſation of mankind, the acquiſition of honor, and attainment of manners, the increaſe of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been obſerved by men of piety " As long as you ſtick to your ſhop, and to your houſe, never, O ſimpleton, will you become a man. Go and travel over the world, before the time ſhall arrive for your quitting it."

پدر گفت ای پسر منافع سفر برین نمط که گفتی بسیارست
ولیکن پنج طایفه را مسلّمست اوّل بازرگانی که با وجود
نعمت ومکنت وغلامان وکنیزکان دلاویز وشاگردان چابک
دارد هرروز بشهری وهر شب بمقامی وهردم بتفرّج گاهی 390
از نعیم دنیا متمتع شود

قطعه

منعم بکوه ودشت وبیابان غریب نیست
هرجا که رفت خیمه زد وخوابگاه ساخت
وآنرا که بر مراد جهان نیست دسترس 395
در زاد وبوم خویش غریبست وناشناخت

دوم عالمی که بمنطق شیرین وقوّت فصاحت ومایهٔ بلاغت
هرجا که رود بخدمتش اقدام نمایند واکرام کنند

قطعه

وجود مردم دانا مثال زر طلاست که هرکجا که رود قدر وقیمتش دانند 400

The father made anſwer, "O ſon, the advantages of travelling in the manner that you have ſet forth are doubtleſs very great, but moſt eſpecially ſo for five claſſes of men. Firſt, The merchant, who poſſeſſing wealth and dignity, with beautiful ſlaves and handmaids and active ſervants, may paſs every day in a new city, and every night in a different place, and may every minute in delightful ſpots recreate himſelf with worldly luxuries: The rich man is not a ſtranger, neither in the mountains nor in the deſerts, wherever he goes he pitches his tent and takes up his quarters: whilſt he who poſſeſſes not the comforts of life, but is deſtitute of the means of ſupporting himſelf, is a ſtranger, and unknown in his native country. Secondly, a learned man, who on account of his ſweet ſpeeches, powerful eloquence, and ſtore of knowledge, wherever he goes is univerſally ſought after, and reſpected.

بزرگ زادهٔ نادان بشهرواماني که در دیارغریبش بهیچ نستانند
سیوم خوبروی که درون صاحبدلان بمخالطت او میل کنند و
صحبتش را غنیمت شناسند وخدمتش منّت دانند که گفته اند
اندکي جمال به از بسیاري مال روي زیبا مرهم دلهاي خسته
405 است و کلید درهاي بسته

قطعه

شاهد انجا که رود عزّت وحرمت بیند
ور برانند بقهرش پدر و مادر خویش
پر طاوس در اوراق مصاحف دیدم
410 گفتم این منزلت از قدر تو مي بینم بیش
گفت خاموش که هرکس که جمالي دارد
هر کجا پاي نهد دست ندارندش بپش

نظم

چون در پسر موافقت ودلبري بود
415 اندیشه نیست گر پدر از وي بري بود

The presence of a wise man resembles pure gold, because whithersoever he goeth, they know his intrinsic value and consequence. An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign country no one will receive for any thing. Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honor to do him service. According to the saying, a little beauty is preferable to great wealth. A beautiful person is the balm for a wounded heart, and is the key of the locked door. The beautiful person, wheresoever he goes, meets with honor and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of a Koran. I said, I consider this an honor much greater than your quality deserves. He replied, be silent, for whosoever has beauty, wherever he puts his foot, doth not every one receive him with respect? The son who is endowed with elegance and beauty, careth not for his father's anger.

او گوهرست گو صدفش درمیان مباش

دُر یتیم را همه کس مشتري بود

چهارم خوش آوازی که بحنجره داودي آب از جریان و مرغ از طیران بازدارد پس بوسیلت این فضیلت دل مردمان صید کند وارباب معني بمنادمت او رغبت نمایند 420

بیت

سمعي الي حسن اغانی من ذا الذي جس المثاني

قطعه

چه خوش باشد آواز نرم و حزین

بگوش حریفان مست صبوح 425

به از روي خوبست آواز خوش

که آن حظ نفسست واین قوت روح

پنجم پیشه وري که بسعی بازو کفافي حاصل کند تا آب روي از بهر نان ریخته نشود چنانکه خردمندان گفته اند

He is a rare pearl, let him not remain in the parent shell; and of a precious pearl, every one will be the purchaser. Fourthly, a sweet singer, who with the throat of David arrests the waters in their course, and suspends the birds in their flight; consequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him. My attention is engaged in listening to a sweet voice, who is this beautiful person playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love! A sweet voice is better than a beautiful face; for the one gives sensual delight, and the other envigorates the soul. Fifthly, The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced by the want of bread. According to this saying of the wise.

قطعه

430 گر بغریبی رود از شهر خویش سختی و محنت نبرد پینه دوز
ور بخرابی فتد از مملکت گرسنه خسپد ملك نیم روز

چنین صفتها که بیان کردم در سفر موجب جمعیت خاطرست و داعیه طیب عیش امّا انکه ازین جمله بی بهره است بخیال

435 باطل درجهان برود ودیگر کس نام و نشانش نشنود

قطعه

هران که گردش گیتي بکین او برخواست
بغیر مصلحتش رهبري کند ایام
کبوتري که دگر اشیان نخواهد دید

440 قضا همي بردش تا بسوي دانه ودام

پسر گفت اي پدر قول حکما را چه گونه مخالفت کنم که گفته اند رزق اگرچه مقسومست باسباب حصول آن تعلق شرطست وبلا اگرچه مقدرست ازابواب دخول ان احتراز واجب

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress, but if the king of Neemroze should wander out of his kingdom, he would sleep hungry. The aforementioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight, but he who does not possess them, will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of heaven in malice afflict, the world betrays. The pigeon who is not to see his nest again, fate conducts to the grain and snare. The son said, "O father how can I contradict another maxim of the sages, which says, The necessaries of life are distributed to all, yet the attainment thereof requires exertion, and although misfortune is decreed, it is our duty to shun the way by which it enters.

445 قطعه

رزق هرچند بي گمان برسد   شرط عقلست جستن از درها

گرچه کس بي اجل نخواهد مرد

تو مرو در دهان اژدرها

درين صورت که منم با پيل دمان بزنم و با شير ژيان پنجه

در افگنم مصلحت آنست که سفر کنم که ازين بيش طاقت بي 450

نوائي ندارم

قطعه

چون مرد در فتاد زجاي ومقام خويش

ديگر چه غم خورد همه آفاق جاي اوست

455 شب هر توانگري بسراي همي برد

درويش هرکجا که شب آمد سراي اوست

اين بگفت وهمت خواست وپدررا وداع کرد وروان شد ودر

هنگام رفتن شنيدندش که ميگفت

Although our daily bread doubtlefsy may come to us, yet reafon requires that we fhould feek it out of doors. Although no one can die before it is decreed by fate, you have no occafion to run into the jaws of the dragon. In my prefent fituation, I am able to encounter a furious elephant, and to combat a devouring lion, and I have befides this inducement to travel, that I am no longer able to fuffer indigence. When a man falls from his rank and dignity what has he more to concern himfelf about, he is a citizen of the world. A rich man repairs at night to his palace, but wherefoever the durwaifh is overtaken by night, that place is his inn." This he faid, took leave of his father, afked his bleffing, and departed. At his departure, he was heard to fay,

بيت

460 هنرور که بختش نباشد بکام بجایی رود کش ندانند نام

تا برسید بکنار آبی که سنگ از صلابت او بر سنگ همي آمد وآوازش بفرسنگ همي رفت

بيت

سهمگین آب که مرغ آبی در وایمن نبود
465 کمترین موج آسیا سنگ از کنارش در ربود

گروهي مردمان را دید که هریک بقراضهٔ در معبر نشسته و رخت سفر بسته جوانرا دست عطا بسته بود زبان ثنا برگشود چندان که زاري کرد یاري نکردند وگفتند

بيت

470 بي زر نتواني که کني بر کس زور
ور زر داري بزور محتاج نه

ملاح بي مروت از و بخنده برگردید وگفت

" The artist to whom fortune is not propitious, goeth to a place where his name is not known." He travelled until he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles distance. It was a tremendous water, in which even water fowls were not in safety; and the smallest of its waves, would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. The young man, having no money, used supplications, but without effect, they saying, " You cannot here commit violence on any one, and if you have money there is no need of force." The inhuman boat-man laughed at him, and turned away saying,

بيت

زرنداري نتوان رفت بزوراز دريا

475 زورده مرد چه باشد زر يكمرد بيار

جوانرا ازين طعنه دل بهم برآمد خواست كه ازو انتقام كشد كشتي رفته بود آواز داد كه اگر بدين جامه كه پوشيده ام قانع شوي دريغ نيست ملاح طمع كرد كشتي را بازگردانيد

بيت

480 بدوزد شره ديدهٔ هوشمند درارد طمع مرغ وماهي به بند

چندانكه دست جوان بربش وگريبان ملاح رسيد اورا بخود در كشيد وبي محابا فرو كوفت يارش از كشتي بدرآمد كه پشتي كند همچنان درشتي ديد پشت بگردانيد مصلحت آن ديدند كه با او مصالحت كنند وباجرت كشتي مسامحت نمايند

485 مثنوي

چو پرخاش بيني تحمل بيار كه سهلي به بندد در كارزار

لطافت كن آنجا كه بيني ستيز نبرد قز نرم را تيغ تيز

" You have no money, and you cannot croſs the river by means of your ſtrength. Of what avail is the ſtrength of ten men? bring the money of one." The young man incenſed at this ſarcaſm, wiſhed to be revenged on him. The boat had put off, he called out, " if you will be ſatisfied with this garment, which I have on my back, I will freely give it you." The boat-man being greedy, brought back the boat. Covetouſneſs ſews up the eye of the cunning: and covetouſneſs brings both bird and fiſh into the net. As ſoon as the young man's hands were in reach of the boat-man's beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades ſtepped out of the boat to help him, but experienced ſuch rough treatment that he deſiſted. They both thought it adviſable to pacify the young man, and compromiſed with him for the fare. When you ſee fighting, be peaceable, for a peaceable diſpoſition, ſhuts the door of contention. Oppoſe kindneſs to perverſeneſs, the ſharp ſword will not cut ſoft ſilk.

بشیرین زبانی و لطف و خوشی توانی که پیلی بموئی کشی

بعذر ماضی بقدمش افتادند وبوسه چند بنفاق برسر و رویش

490 دادند وبکشتی در آوردند وروان شدند تا برسیدند بستونی که از

عمارت یونان در آب ایستاده بود ملاح گفت کشتی را خللی

هست یکی از شما که دلاورترست ومردانه تر وزورمندتر باید

که برین ستون برود وریسمان کشتی بگیرد تا عمارت کنیم جوان

بغرور دلاوری که در سر داشت از خصم دل آزرده نیندیشید

495 و قول حکما را کار نفرمود که گفته اند هر که را رنجی بدل

رسانیدی اگر در عقب آن صد راحت برسانی از پاداش آن

یک رنج ایمن مباش که پیکان از جراحت بدر آید وآزار

در دل بماند

قطعه

500 چه خوش گفت بکتاش با خیلتاش

چو دشمن خراشیدی ایمن مباش

By using sweet words, and gentleness you may lead an elephant with a hair. In expiation of what had happened, they fell at his feet, and after bestowing hypocritical kisses on his hands and face, brought him into the boat, and carried him over, until they came to a pillar of Grecian building that stood in the river, when the boat-man called out "the boat is in danger, let one of you who is the strongest and most courageous get upon this pillar, and lay hold of the boat's rope, that we may save the vessel." The young-man, in the vanity of his strength, of which he had boasted, thoughtless of the offended heart of his enemy, paid no attention to this maxim of the sages, "If you have committed an offence towards another, and should afterwards confer a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still rankles in the heart." What excellent advice gave Yuktash to Khiltash. If you have scratched your enemy, do not consider yourself safe.

مشو اين كه تنگ دل گردي
چو زدستت دلي بتنگ آيد
سنگ بر باره حصار مزن
كه بود كز حصار سنگ آيد 505

چندان كه مغوث كشتي برساعد پيچيد وبر بالاى ستون رفت
ملّاح زمام از كفش در گسلانيد وكشتي براند بيچاره درانجا
حيران بماند روزي دو بلا ومحنت ديد وسختي كشيد سيوم
روز خوابش گريبان گرفت وبآب انداخت بعد از شبانروزي
بكنارا فتاد ازحيانش رمقي مانده بود برگ درختان خوردن 510
گرفت وبيخ گياهان برآوردن تا اندكي قوّت يافت سر در
بيابان نهاد وبرفت تا تشنه وگرسنه وبي طاقت برسرچاهي رسيد
قومي را ديد براو گرد آمده بودند وشربتي آب بپشيزي مي
آشاميدند جوان را پشيز نبود آب طلب كرد اباكردند دست
تعدّي دراز كرد ميسّر نشد تني چند را فرو كوفت مردان غلبه 515
كردند وبي محابا بزدندش ومجروح كردند

When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest per chance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boatman snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flang him into the river. After a day and a night he reached shore with some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry, and faint at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, besecched them for water, which they denying, he attempted to obtain it by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

قطعه

پشه چو پر شـــد بزند پيل را   با همه تندي وصلابت كه اوست
مورچگان را چو بود اتفاق   شير ژيان را بدرانند پوست

520 بحكم ضرورت خسته و مجروح درپي كاروان افتاد و برفت
شبانگاه برسيدند بمقامي كه از دزدان درخطر بود كاروانيان
را ديد لرزه براندام افتاده و دل بر هلاك نهـــاده گفت
انديشه مداريد كه يكي منم درين ميان كه پنجاه مرد را
جواب دهم و ديگر جوانان هم ياري دهند مرد مانرا بلاف او
525 دل قوي شد و بصحبت او شادمـــان گشتند وبزاد وآبش
دستگيري كردند جوان را آتش معده بالا گرفته بود لقمهٔ
چند ازسر اشتها تناول كرد ودمي چند آب اشاميد تا ديو
درونش بياراميد وخوابش درربود وبخفت پيرمردي پخته
وجهان ديده در كاروان بود گفت اي ياران من ازين
530 بدرقهٔ شما انديشناكم نه چنان كه از دزدان چنان كه

A ſwarm of gnats will engage an elephant, notwithſtanding all his ſtrength and valour. The little ants when they meet with an opportunity, will ſtrip off the ſkin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from neceſſity he followed. In the evening they arrived at a place that was infeſted by robbers. He ſaw the people of the Caravan trembling through fear, and looking as if they expected to die. He ſaid be not afraid, for I am one amongſt you, who will encounter fifty men, and other men will ſupport me. The men encouraged by his boaſting, rejoiced at being in his company, and they ſupplied him with victuals and drink. The cravings of the young man's appetite being very powerful, he eat and drank ſo much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell aſleep. An old experienced man, who had ſeen the world and was in the caravan ſaid, "O companions, I am more afraid of your guard, than of the robbers, for

حکایت کنند که عربي را درمي چند گرد آمده بود شب

ازتشویش لوریان درخانه تنها خوابش نبردي یکي را از

دوستان بنزد خود برد تا وحشت تنهـــائي بدیدار او

منصرف گرداند شبي چنـــد درصحبت اوبود چندان که

بردرمهاش وقوف یافت ببرد وسفر کرد بـــامدادان عرب را 535

دیدند عریان وگریان گفتند حال چیست مگر آن درمهاي ترا

دزد ببرد گفت لاوالله بدرقه برد

قطعه

هرگز ایمن زمـــار نه نشستم

تابدانستم انچه خصلت اوست 540

زخم دندان دشمني بترست

که نماید بچشم مردم دوست

چه دانید اي یاران من که این جوان هم ازجمله دزدان

They tell a ftory of an Arab who having collected together fome money, would not fleep alone in his houfe, for fear of being robbed by the Lowrians, but got one of his friends to ftay with him, from the apprehenfion he had of being alone. He ftaid with him feveral nights, but as foon as he got intelligence of the direms, he feized them, and made off. The next morning, they faw the Arab defpoiled and lamenting. They afked what can be the matter, excepting that the thieves may have ftolen your money: He replied, by God, not they, but the perfon who was the guard. I never thought myfelf fecure from the ferpent, becaufe I knew his difpofition; A wound from the teeth of an enemy is moft fevere, when it is given under the femblance of friendfhip. How do you know my friends but what this young man may be one of the thieves,

باشد وبعیاري درمیان ماتعبیه شده تابوقت فرصت یارانرا
545 خبرکند پس مصلحت آن مي بینم که مراورا خفته بگذاریم و
برانیم جوانانرا تدبیر پیر استوار آمد ومهابتي ازمشت زن
دردل گرفتند رخت برداشتند وجوانرا خفته بگذاشتند
انگاه خبر یافت که آفتاب برکتفش تافت سربراورد وکاروانرا
رفته دید بسي بگردید وراه بجایی نبرد تشنه وبی نوا
550 روي برخاک ودل برهلاک نهاده میگفت

بیت

من ذا یحدثني وزم العیس ما للغریب سوي الغریب انیس

بیت

درشتي کند باغریبان کسی که نابوده باشد بغربت بسي
555 او درین سخن بود که پادشاه زاده دربی صیدي ازلشکریان
دور افتاده بود وبالاي سرش ایستاده این سخن شنید ودر
هیاتش نظر کرد صورت ظاهرش پاکیزه دید وحالش پریشان

who by stratagem has introduced himself amongst us, in order that when he finds an opportunity, he may give intelligence to his comrades? my advice therefore is this, that we leave him asleep and depart." The advice of the old man was approved by his juniors, and as they were suspicious of this strong man, they took up their baggage, and leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty and without food, he laid his head on the ground, in a state of despondency, "Who will converse with me, now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the easiest to distress a traveller, who has not himself experienced the difficulties of travelling." He was uttering this sentence, when the king's son, having lost his attendants in pursuit of game, happening to come to the spot, overheard him, and seeing him of a good appearance, and in distressed circumstances,

پرسیدش که از کجائي و بدین جایگه چگونه افتادي برخي
از آنچه بر سرش گذشته بود اعادت کرد ملک زاده را بر و رحم
560 آمد خلعت و نعمت داد و معتمدي همراه او کرد تا بشهر خویش
باز آمد پدرش بدیدن او شادمان شد و بر سلامت حالش
شکر گفت شبانگه از آنچه بر سر او رفته بود از حالت کشتي و جور
ملّاح و روستاییان و غدر کاروانیان با پدر میگفت پدر گفت
اي پسر نگفتمت در وقت رفتن که تهي دستانرا دست دلیري
565 بسته است و پنجه شیري شکسته

بیت

چه خوش گفت آن تهیدست سلحشور
جوي زر بهتر از پنجاه من زور

پسر گفت اي پدر هر اینه تا رنج نبري گنج بر نداري و تا جان
570 در خطر ننهي بر دشمن ظفر نیابي و تا دانه پریشان نکني خرمن

aſked from whence he was, and how he came there. He gave a ſhort account of what had befallen him; and the king's ſon, compaſſionating him, beſtowed on him a garment, and money, and ordered a truſty perſon to accompany him, and ſee him ſafe to his own city. The father was rejoiced at the ſight of him, and thanked God for his ſafe return. At night he related to his father what had happened in the boat of the violence of the boatman, and of the peaſants, and the treachery of the caravan. The father ſaid "O ſon did I not tell you, at the time of your departure, that the ſtrong but poor man has his hand tied, and that his foot, though reſembling the paw of a lion, is broken? What an excellent ſaying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of ſtrength." The ſon replied, "O father! of a truth, without encountering difficulty you cannot acquire riches, and without you endanger your life, you cannot gain the victory over your enemy; and without ſowing ſeed, you cannot fill your barn.

برنداري نبيني كه باندك مايه رنجي كه بردم چه مايهٔ گنج
آوردم ونيش كه خوردم چه مايه نوش حاصل كردم

بيت

گرچه بيرون ز رزق نتوان خورد در طلب كاهلي نشايد كرد

بيت

575

غوّاص گر انديشه كند كام نهنگ هرگز نكند در گران مايه بچنگ

حكمت

آسياسنگ زيرين متحرك نيست لاجرم تحمّل بار گران ميكند

قطعه

580 چه خورد شير شرزه در بن غار باز افتاده را چه قوت بود
گر تو در خانه صيد خواهي كرد دست و پايت چو عنكبوت بود
پدر گفت اي پسر در بن نوبت فلك ترا ياوري كرد و اقبال
رهبري تا گل از خار و خار از پاي بدر آمد و صاحبدولتي
بتو رسيد و بر تو بخشيد و ترحّم كرد و كسر حال ترا بتفقدي جبر
583 كرد وچنين اتفاق نادر افتاد و بر نادر حكم نتوان كرد

Dost you perceive that in return for the little distreſs that I ſuffered, how much wealth I have brought with me; and for the ſting that I endured, what a flock of honey I have acquired? Although we cannot enjoy more than providence has aſſigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaws of the crocodile, he would never get in his poſſeſſion precious pearls. The lower millſtone does not move, and therefore ſuſtains a great weight. What food can a ravenous lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your house for proviſion, your hands and feet will become as thin as thoſe of a ſpider." The father ſaid, "O ſon, heaven has befriended you this time, and good fortune has been your guide, ſo that you have been able to pluck the roſe from the thorn, and to extract the thorn from your foot; and a great man met with you, pitied and enriched you, and healed your broken condition. But ſuch inſtances are rare, and we ought not to expect wonders.

بیت

صیاد نه هربار شکاری ببرد افتد که یکي روز پلنگش بدرد

چنان که یکي از ملوک پارس نگین گرانمایه در انگشتري

داشت باري بحکم تفرج با تني چند از خاصان بمصلاء شیراز

بیرون رفت و فرمود تا انگشتري را بر گنبد عضد نصب کردند 590

تا هرکه تیر از حلقهٔ انگشتري بگذراند خاتم اورا باشد اتفاقاً

چهار صد حکم انداز که درخدمت او بودند بینداختند جمله

خطا کردند مگر کودکي که بربام رباط ببازیچه از هرطرف

تیر انداختي باد صبا تیر او را از حلقهٔ انگشتري بگذرانید

انگشتري را بوي ارزاني داشتند و نعمت بي قیاس دادندش 595

پس بعد ازین تیر و کمان را بسوخت گفتند چرا چنین کردي

گفت تا رونق اولین برجاي بماند

قطعه

گه بود کز حکیم روشن راي برنیاید درست تدبیري

The hunter doth not always carry off the game: per chance himſelf may one day become the prey of the tiger. In like manner as it happened to one of the kings of Perſia, who poſſeſſing a ring ſet with a valuable jewel, went once on a party of pleaſure with ſome of his particular aſſociates to Muſſula Shiraz, and ordered that they ſhould fix the ring on the dome of Afud, with a proclamation that whoever ſhot an arrow through the circlet of it, ſhould have the ring. It chanced there were at that time four hundred experienced archers attending him, whoſe arrows all miſſed: but as a boy was playing on the terrace roof of the monaſtery, and ſhooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was beſtowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their aſking him, why he had done ſo he replied, "that this my first repute may be laſting." It may happen that the prudent counſel of an enlightened ſage does not ſucceed;

600 گاه باشد که کودکی نادان بغلط بر هدف زند تیری

حکایت ۲۹

درویشی را دیدم در غاری نشسته و در بروی خود از جهان بسته و ملوک و اغنیارا در چشم همت او شوکت نمانده

قطعه

605 هرکه بر خود در سوال گشود تا بمیرد نیازمند بود
آز بگذار و پادشاهی کن گردن بی طمع بلند بود

یکی از ملوک آن طرف اشارت کرد که توقع بکرم اخلاق عزیزان آنست که با نان و نمک با ما موافقت کنند شیخ رضا داد که اجابت دعوت سنتست دیگر روز ملک بعذر خدمتش

610 رفت عابد برخاست و ملک را در کنار گرفت و تلطف کرد چون ملک غایب شد یکی از اصحاب شیخ را پرسید که چندین ملاطفت با پادشاه خلاف عادت بود درین چه حکمتست
گفت نشنیدهٔ که گفته اند

and it may chance that an unſkilful boy, through miſtake hits the mark with his arrow.

TALE XXIX.

I ſaw a durwaiſh, who having ſeated himſelf in a cave, had given up worldly ſociety, regarding neither kings nor princes. Whoſoever becomes a beggar will be in want as long as he lives. Forſake covetouſneſs, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that relying on his benevolence, and humane diſpoſition, he was inclined to hope, that he would condeſcend to partake of his bread and ſalt. The Shaikh conſented, the acceptance of ſuch invitations being conformable to the cuſtom of the prophet. Another time, when the king went to viſit him, he aroſe, and embraced the monarch, and ſhewed him kindneſs. When the king was gone, one of the Shaikh's companions obſerved, that ſuch condeſcenſion towards the king was contrary to rule; and aſked what it meant. He replied, " have you not heard the ſaying,

بيت

هر کرا بر سماط بنشستي واجب آمد بخدمتش برخاست 615

مثنوي

گوش تواند که همه عمر وي نشنود آوازهٔ دف و چنگ و ني

ديده شکيبد ز تماشاي باغ بي گل و نسرين بسر آرد دماغ

گر نبود بالش آگنده پر خواب توان کرد حجر زير سر

ور نبود دلبر همخوابه پيش دست توان کرد در آغوش خويش 620

وين شکم بي هنر پيچ پيچ صبر ندارد که بسازد به هيچ

at whoſoever table you ſit, you ought to ſhew him reſpect? The ear may paſs through life without liſtening to the ſound of the drum, the flute, and the harp; the ſight may abſtain from the pleaſures of the garden, the ſmell may be vigorous without the roſe and the nuſreen; If the pillow is not ſtuffed with feathers, ſleep may be obtained with a ſtone under the head; and if one has not his miſtreſs for a bed fellow, he may hug himſelf in his own arms; but the vile belly, when the inteſtines begin to grumble, has not patience for any thing."

باب چهارم درفواید خاموشي

حکايت ۱

یکي را از دوستان گفتم امتناع سخن گفتنم بعلت آن اختیار
افتاده است که درغالب اوقات درسخن نیک وبد اتفاق
5 مي افتد ودیده دشمنان جزبربدي نمي آید گفت اي برادر
دشمن آن به که نیکي نه بیند

بیت

هنــــر بچشم عداوت بزرگــــتر عیبست
گلست سعدي ودرچشم دشمنان خارست

10 بیت

واخوالعداوت لایمرّ بصالح   الّا و یلمزه بکذّاب اشر

بیت

نور گیتي فروز چشمه هور   زشت باشد بچشم موشک کور

CHAPTER IV.

Of the advantages of Taciturnity.

TALE I

I said to one of my friends, " I have myſelf determined to obſerve ſilence, becauſe that in converſation there frequently happens both good and evil, and the eye of an enemy obſerves only that which is bad." He replied, " O brother, he is the beſt enemy who does not ſee the good. To the inimical eye virtue is the greateſt blemiſh, Sady is indeed a roſe, but in the eyes of his enemies he appears a thorn. The brother of enmity never paſſeth by the prophet Salih, without accuſing him of falſhood, and vain-glory. The ſplendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole.

حكايت ۲

با زرگاني را هزار دينار خسارت افتاد پسرش را گفت نبايد كه 15
اين سخن را باكسي درميان نهي گفت اي پدر فرمان تراست
نگويم وليكن مرا برفايدهٔ اين مطلّع گردان كه مصلحت در
نهان داشتن چيست گفت تا مصيبت دو نشود يكي نقصان مايه
و ديگر شماتت همسايه

20 بيت

مگوي اندوه خويش با دشمنان   كه لاحول گويند شادي كنان

حكايت ۳

جواني خردمند كه از فنون فضايل حظّي وافر داشت وطبعي
نادر چندان كه در محافل دانشمندان نشستي هيچ سخن
نگفتي باري پدرش گفت اي پسر تو نيز از آنچه داني چرا 25
نگوئي گفت ترسم كه بپرسندم از آنچه ندانم و شرمساري برم

TALE II

A merchant, having suffered a loss of a thousand dinars, said to his son, "you must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "in order that we may not suffer two misfortunes; one, the loss of the money, and another the reproach of our neighbours. Impart not your sorrow to your enemies for they will exclaim God avert the evil! at the same time, that they will rejoice at it."

TALE III.

A sensible young man, who had made considerable progress in learning and virtue, was at the same time so discreet, that he would sit in the company of learned men without uttering a word. Once his father said to him, "my son, why do you not also say something of what you know?" He replied, "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame.

قطعه

آن شنیدی که صوفئی میکوفت

زیر نعلین خویش میخی چند

30 آستینش گرفت سرهنگی   که بیا نعل بر ستورم بند

بیت

نگفته ندارد کسی با تو کار   ولیکن چو گفتی دلیلش بیار

حکایت ۴

یکی را از علمای معتبر مناظره افتاد با یکی از ملاحده و با او

35 بحجت بر نیامد سپر بینداخت و برگشت کسی گفتش تو

با چندین علم و ادب و فضل و حکمت با بی دینی بر نیامدی

گفت علم من قرآنست و حدیث و گفتار مشایخ و او بدینها

معتقد نیست و نمیشنود و مرا شنیدن کفر او بچه کار آید

بیت

40 آن کس که بقرآن و خبر زو نرهی

آنست جوابش که جوابش ندهی

Have you not heard of a Soofie, that was driving some nails into his sandals, when an officer laying hold of his sleeve, said come and shoe my horse? Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs."

TALE IV.

A man famous for his learning, happened to have a dispute with an Infidel, and finding that argument had no effect, he gave up the contest, and retired. Somebody said, "how happens it that you, who possess so much superiority in learning, virtue, and wisdom, are not a match for this infidel?" He replied, "my learning is the Koran, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what use is there in my listening to his blasphemy? To him who will not be convinced by the Koran, and the traditions, the proper answer is, not to answer him."

حكايت ٥

جالينوس ابلهي را ديد كه دست در گريبان دانشمندي
زده وبي حرمتي كرده گفت اگر اين دانا بودي كار او با
نادان بدين جايگه نرسيدي 45

مثنوي

دو عاقل را نباشد كين وپيكار   نه داناي ستيزد باسبكسار
اگر نادان بوحشت سخت گويد
خردمندش بنرمي دل بجويد
دو صاحب دل نگه دارند موئي 50
همیدون سركشي وآزرم جوئي
وگر از هر دو جانب جاهلانند   اگر زنجير باشد بگسلانند

حكايت ٦

سحبان وائل را در فصاحت بي نظير نهاده اند سالي برسر
جمعي سخن گفتي ولفظي را مكرر نكردي واگر همان 55

TALE V.

Galen on seeing a blockhead lay hold of the collar of a wise man, and disgrace him, said, "If this man had been really wise, matters would not have come to this pass with the ignorant. Strife and contention will not happen between two wise men, and a wise man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wise man will answer him with mildness. Two wise men will not break a hair; it is the same case between an obstinate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

TALE VI.

Sahban Wahil has been considered as unrivalled in eloquence, in so much that if he spoke before an assembly for the space of a year, he did not repeat the same word twice, and if the

معني اتفاق افتادي بعبارت ديگر گفتي وازجملهٔ اداب
ندماي ملوك يكي اينست

مثنوي

سخن گرچه دلبند وشيرين بود   سزاوار تصديق وتحسين بود
60 چو يكبار گفتي مگو باز پس   كه حلوا چو يكبار خوردند بس

حكايت ۷

يكي را از حكما شنيدم كه ميگفت هرگز كسي بجهل خود
اقرار نكند مگر آن كس كه چون ديگري در سخن باشد هنوز
تمام ناكرده او سخن آغاز كند

مثنوي

61

سخن را سرست اي خردمند وبن
مياور سخن در ميـــان سخن
خداوند فرهنگ وتدبير وهوش
نگويد سخن تا نه بيند خموش

meaning recurred, he expressed it in a different form; and this is one of the qualifications for a courtier. Although a discourse be captivating and sweet, commanding belief and admiration, yet when you have once delivered it, repeat it not again, for when you have once eaten sweetmeats it is enough.

TALE VII.

I heard a sage say, that no one confesses his own ignorance, excepting he who begins speaking whilst another is talking, and before the discourse is ended. "O wise man a discourse hath a commencement and a conclusion. Confound not one discourse with another. A man of virtue, judgment and prudence speaks not, until there is silence."

70 حکایت ۸

تني چند از بندگان سلطان محمود حسن میمندیرا گفتند
که سلطان امروز ترا چه گفت در فلان مصلحت گفت بر شما
هم پوشیده نماند گفتند تو دستور مملکتي انچه با تو گوید
بامثال ما گفتن روا ندارد گفت باعتماد آن که داند که بکس
75 نگویم پس چرا مي پرسید

بیت

نه هر سخن که بداند بگوید اهل شناخت
بسر شاه سر خویشتن نشاید باخت

حکایت ۹

80 درعقد بیع سراي مترددّ بودم جهودي گفت من از
کدخدایان قدیم این محلّتم وصف این خانه چنانکه هست
ازمن بپرس وبخرکه هیچ عیب ندارد گفتم بجز آن که تو
همسایه اوي

TALE VIII.

Some of the fervants of the Sultan Mahmood afked Hufn Miemundie what the king had faid to him, about a certain affair He anfwered, "are you alfo acquainted with it?" They replied, "you are the prime minifter of the empire, whatever the king fays to you, he does not think proper to tell to fuch perfons as we are" He replied, "he tells it me, in the confidence, that I will not declare it to any one, why then do you afk me?" The wife man tells not what he knows; it is not prudent to fport with one's head by revealing the king's fecrets.

TALE IX.

I was hefitating about concluding a bargain for a houfe, when a Jew faid, "I am an old houfe-holder in that quarter, inquire of me the defcription of the houfe, and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours.

قطعه

85 خانهٔ راکه چون توهمسایش   ده درم سیم کم عیار ارزد
لیکن امیدوار باید بود   که پس ازمرگ توهزار ارزد

حکایت ۱۰

یکي از شعرا پیش امیر دزدان رفت وثناگفت فرمود تاجامه
اش بستدند وازده بدرکردند سگان درقفاي او افتادند
90 خواست تاسنگی برداره زمین یخ بسته بود عاجزشد گفت
این چه حرام زاده مردمانند که سگ را کشاده اند وسنگ
را بسته امیر از غرفه بشنید وبخندید وگفت اي حکیم ازمن
چیزي بخواه گفت جامه خود میخواهم اگر انعام فرمایی

بیت

95 امید وار بود آدمي بخیر کسان
مرا بخیر تو امید نیست شر مرسان

مصراع

رضینا من نوالک بالرحیل

A houfe from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thoufand."

TALE X.

A certain poet went to the chief of a gang of robbers, and recited verfes in his praife. He ordered him to be ftripped of his clothes, and expelled the village The dogs attacking him in his rear, he wanted to take up fome ftones, but they were frozen to the ground. Thus diftreffed he faid, " what a vile fet of men are thefe, who let loofe their dogs, and faften their ftones." The chief having heard him from a window, laughed and faid, " O wife man, afk a boon of me " He anfwered, " I want my own garment, if you will vouchfafe to beftow it: A man entertains hopes from thofe who are virtuous, I have no expectation from your virtue, only do me no injury. We are fatisfied with your benevolence in fuffering us to depart "

سالار دزدان را برو رحمت آمد جامه اش بفرمود وقباي
پوستيني برو مزيد کرد ودرمي چند بداد 100

حکايت ١١

منجّمي بخانهٔ خون درآمد مرد بيگانه را ديدبازن او بهم
نشسته دشنام داد وسقط گفت فتنه وآشوب برخاست صاحب
دلي برين واقف شد وگفت

بيت 105

تو بر اوج فلك چه داني چيست
چون نداني که در سراى تو کيست

حکايت ١٢

خطيبي کريه الصوت خود را خوش آواز پنداشتي وفرياد بي
فايـــده برداشتي گفتي نعيب غراب البين در پرده الحان 110
اوست يا ايت انّ انكر الاصوات لصوت الحمير درشان او

The chief of the robbers took compaſſion on him, ordered his garment to be reſtored, and added to it a robe of fur together with ſome direms.

TALE XI.

An aſtrologer entered his own houſe, and ſeeing a ſtranger ſitting in company with his wife, abuſed him, and uſed ſuch harſh language, that a quarrel and ſtrife enſued. A ſhrewd man, being apprized of it, ſaid, " What do you know of the celeſtial ſphere, when you cannot tell who is in your own houſe? "

TALE XII.

A preacher, who had a deteſtable voice, but thought he had a very ſweet one, bawled out to no purpoſe. You would ſay the croaking of the crow of the deſert was the burden of of his ſong, and that the following verſe of the Koran was intended for him, " Verily the moſt deteſtable of ſounds is the braying of an aſs."

بيت

اذا نهق الخطيب ابو الفــــوارس

له صوت يهد اصطخـــــر فــــارس

115 مردمان ده بعلت جاهي كه داشت بليتش ميكشيدند واذيتش مصلحت نمي ديدند تا يكي از خطباي آن اقليم كه باوي عداوت نهاني داشت باري بپرسيدن او آمده بود گفت خوابي ديده ام خير باد گفت چه ديده گفت چنان ديدم كه ترا آواز خوش بود ومردمان از نفست در راحت بودند خطيب

120 اندرين لختي بينديشيد وگفت چه مبارك خوابست كه ديدي كه مرا بر عيب خويش مطلع گردانيدي معلوم شد كه آواز نا خوش دارم وخلق از نفسم در رنجند توبه كردم ازين پس كه نخوانم مگر باهستگي

قطعه

125 از صحبت دوســـتـــان برنجم كاخلاق بـــدم حسن نمايند

When this afs of a preacher brayeth, it makes Perfepolis tremble. The people of the town, on account of the refpectability of his office, fubmitted to the calamity, and did not think it advifable to repell him, until one of the neighbouring preachers, who fecretly was ill difpofed towards him, came once to fee him, and faid, "I faw a dream, may it prove good!" He afked, "what did you fee?" He replied, "I thought you had a fweet voice, and that the people were enjoying tranquillity from your difcourfe." The preacher, after reflecting a little on the fubject, faid, "What a happy dream this is that you have feen, which has difcovered to me my defect, in that I have an unpleafant voice, and that the people are diftreffed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was difadvantageous to me, becaufe they look on my bad manners as excellent;

عیبم هنر و کمال بینند خارم گل و یاسمن نمایند
کو دشمن شوخ چشم چالاک تا عیب مرا بمن نمایند

حکایت ۱۳

یکی در مسجد سنجاریه بتطوع بانگ نماز گفتی باوازی که
مستمعان را ازو نفرت بودی و صاحب مسجد امیری بود 130
عادل و نیکوسیرت نخواستش که دل آزرده گردد گفت
ای جوانمرد این مسجد را موذنان قدیمند که هر یکی را
پنج دینار ادرارست و ترا ده دینار میدهم تا بجای دیگر روی
برین اتفاق افتاد و برفت بعد از مدتی پیش امیر باز آمد
وگفت ای خداوند بر من حیف کردی که بده دینارم 135
ازین بقعه روان کردی انجا که رفته ام بیست دینار میدهند
که جای دیگر روم قبول نمی کنم امیر بخندید وگفت زنهار
نستانی که به پنجاه دینار هم راضی شوند

my defects appear to them skill and perfection, and my thorn is regarded as the rose and the jasmin. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

TALE XIII.

A certain person who performed gratis, the office of mowuzzin in the mosque of Sanjaryah had such a voice as disgusted all who heard it. The intendant of the mosque, an Umeer, a good humane man, being unwilling to offend him, said, "my lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after, he came to the Umeer and said, O my lord you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented, " The Umeer laughed and said, take care, dont accept of the offer, for they may be willing to give you fifty.

بيت

بہ تیشہ کس نخراشد زروي خارا گِل 140

چنان کہ بانگ درشت تو میخراشد دِل

حکایت ۱۴

ناخوش آوازي ببانگ بلند قران همي خواند صاحبدلي
برو بگذشت و گفت ترا مشاهره چند ست گفت هیچ گفت
145 پس این زحمت بخود چرا میدهي گفت از بهر خدا میخوانم
گفت از بهر خدا مخوان

بيت

گر تو قران بدین نمط خواني ببري رونقِ مسلماني

No one, with a mattock, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul."

TALE XIV.

A man with a disagreeable voice, was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "nothing at all." He resumed, "why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "for God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

باب پنجم در عشق و جواني

حکايت ۱

حسن ميمندي را گفتند سلطان محمود چندين بندهٔ صاحب جمال دارد که هريکي بديع جهان و ممتاز زمان اند چه گونه است که با هيچ يک از ايشان ميلي و محبتي ندارد چنان که با اياز که اورا زيادهٔ حسني نيست گفت هرچه در دل فرود آيد در ديده نکو نمايد

مثنوي

هر که سلطان مريد او باشد　گر همه بد کند نکو باشد
وان که را پادشه بيندازد　کسش از خيل خانه ننوازد

قطعه

کسي بديدهٔ انکار اگر نگاه کند
نشان صورت يوسف دهد بناخوبي
وگر بچشم ارادت نگه کند در ديو
فرشته ايش نمايد بچشم کروبي

CHAPTER V.

Of Love and Youth.

TALE I.

They asked Husn Miemundee, "how happens it that Sultan Mahmood, having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, who has nothing extraordinary in his appearance?" He replied, "whatever affects the heart, appears beautiful to the sight. On whomsoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear seemly. And him, whom the king rejects, not one of the household will caress. Should any one look unfavourably on another, the beauty of Joseph would appear deformity; and if he casteth the eyes of desire on a Demon, he will seem a Cherub in his sight."

حکایت ۲

گویند خواجه را بندهٔ نادر الحسن بود وبا او بر سبیل مودت ودیانت نظري داشت بایکي از دوستان گفت دریغ اگر این بنده باچنین حسن وشمایلي که دارد زبان درازو بي ادب نبودي گفت اي برادر چون اقرار دوستي کردي توقع

20 خدمت مدار که چون عاشقي ومعشوقي درمیان آمد مالکي ومملوکي برخاست

قطعه

خواجه با بندهٔ پري رخسار چون درآید ببازي وخنده

25 چه عجب گرچو خواجه نازکند

واین کشد بار ناز چون بنده

بیت

غلام آبکش باید وخشت زن بود بندهٔ نازنین مشت زن

TALE II.

They tell of a certain great man, who having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, " what a pity it is that this slave who is handsome, should be rude and insolent." He replied, " O brother, when you profess friendship, look not for obedience; as between the lover and the mistress, the relationship of master and servant has ceased. When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets in her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water, and making bricks; he who is pampered, becomes insolent."

حکایت ۳

پارسائي را ديدم بمحبت شخصي گرفتار و رازش ازپرده 30
برملا افتاده چندان که ملامت ديدي وغرامت کشيدي
ترک تصابي نکردي وگفتي

قطعه

کوته نکنم زدامنت دست . گرخود بزني به تيغ تيزم
بعدازتوملاذوملجا نيست هم درتوگريزم ارگريزم 35
باری ملامتش کردم وگفتم عقل نفيست را چه شد که نفس
خسيس بروغالب آمد زماني بفکرت فرورفت وگفت

قطعه

هرکجا سلطان عشق آمد نماند
قوت بازوي تقوي را محل 40
پاک دامن چون زيد بيچارهٔ اوفتاده تا گريبان در وحل

TALE III.

I saw a religious man so captivated by the beauty of a youth, that his secret became public, insomuch that that he suffered reproach, and uneasiness; however he did not relinquish his attachment; and said, "I will not quit the skirt of your garment, although yourself should smite me with a sharp sword, besides thee, I have neither asylum nor defence; to you alone can I flee for refuge." Once I reproved him, and said, "what has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied, "whenever the king of love cometh, the arm of piety hath not power to resist him. How can that poor wretch be clean, who has fallen up to his neck in a quagmire?"

حکایت ۴

یکی را دل از دست رفته بود و ترک جان گفته مطمح نظرش
جای خطرناک و ورطهٔ هلاک نه لقمه که متصوّر شدی که بکام
45 آید و نه مرغی که بدام افتد

بیت

چو در چشم شاهد نیاید زرت   زر و خاک یکسان نماید برت

یاران به نصیحتش گفتند که ازین خیال محال تجنّب کن که
خلقی هم بدین هوس که تو داری اسیرند و پای در زنجیر
50 بنالید و گفت

قطعه

دوستان گو نصیحتم مکنید   که مرا دیده بر ارادت اوست
جنگجویان بزور پنجه و کتف   دشمنان را کشند خوبان دوست
شرط مودّت نباشد باندیشه جان دل ز مهر جانان برگرفتن

TALE IV.

A certain perfon having loft his heart, abandoned himfelf to defpair. The object of his affection being a place of danger, a whirlpool, not a morfel with which you could hope to gratify the palate; not a bird that would fall into the net. When your fweet heart will not look at your gold, that metal and earth appear alike in your fight. His friends befought him to relinquifh this vain imagination, many befides himfelf being feized with this hopelefs idea, and held in captivity by it. He lamenting faid, "Defire my friends not to admonifh me, fince my deftiny depends on the will of another. Warriors kill their enemies by the ftrength of their hands, and fhoulders, but thofe who are beautiful deftroy their friends. It is not confiftent with the laws of love, though fear of death to relinquifh our attachment to our miftrefs.

55

مثنوي

توكه دربند خويشتن باشي   عشق بازي دروغ زن باشي
گر نشايد بدوست ره بردن   شرط ياريست درطلب مردن

رباعی

خيزم چو نماند پيش ازين تدبيرم
60   خصم ارهمه شمشير زند يا تيرم
گر دست رسد كه آستينش گيرم   ورنه بروم بر آستانش ميرم

متعلقانش راكه نظر دركار وي بودند وشفقت بروزگار او
بردند پندش دادند وبندش نهادند سودي نداشت

بيت

65   دردا كه طبيب صبر ميفرمايد
وين نفس حريص را شكر ميبايد

شعر

آن شنيدي كه شاهدي بنهفت   با دل ازدست رفته رامي گفت

You who feek your own eafe, cannot be true in the game of love. If you cannot obtain accefs to the object of your affection, friendfhip demands that you fhould die in the purfuit. I perfift, becaufe no other courfe remains, even though my adverfary covers me with wounds from a fword, or an arrow. If I fhould be able, I will feize her fleeve, otherwife I will go and expire at her threfhold." His relations who wifhed him well, and pitied his condition, adminiftered advice; and fettered him, but without any benefit. Alas! the phyfician prefcribes aloes, whilft that fenfualift requires fugar Have you heard what a miftrefs whifpered to one who had loft his heart?

تا ترا قــــدر خویشتن باشد   پیش چشمت چه قدر من باشد

75 پادشاهزاده را که مطمح او بود خبر کردند که جوانی برسر
این میدان مداومت می نماید خوش طبع وشیرین زبان سخنهای
لطیف ونکتهای غریب ازو می شنویم چنین معلوم می شود
که شوری درسر وسوزی دردل دارد که شیدا صفت می نماید
پسر دانست که دل آویخته اوست واین گرد بلا انگیخته او

76 مرکب بجانب او راند جوان چون دید که شاهزاده بنزدیک او
عزم آمدن دارد بگریست وگفت

بیت

آنکس که مرا بکشت وباز آمد پیش
مانا که دلش بسوخست بر کشتهٔ خویش

77 چندانکه ملاطفت کرد وپرسید که از کجائی وچه نام داری
وچه صنعت دانی جوان در قعر بحر مودت وعشق چنان غریق بود
که مجال دم زدن اصلا نداشت

"As long as you maintain your own dignity of what value ſhall I appear in your eyes." They informed the king's ſon, who was the object of his attachment, "that there frequents this place, a young man of amiable manners and converſation, from whom we hear brilliant diſcourſes, and wonderful ſallies of wit, but we apprehend that he has inſanity in his head, and that his heart is inflamed, for he has the appearance of being diſtracted in love." The Prince, who knew himſelf to be the object of the young man's attachment, and that he had raiſed this duſt of calamity, galloped his horſe towards him. When the youth ſaw that the Prince intended to approach him, he wept, and ſaid, "The perſon who inflicted the mortal wound, is again coming towards me, it ſhould ſeem that his heart is compaſſionate with him, whom he hath ſlain." Notwithſtanding the Prince ſhewed him great kindneſs; and aſked from whence come you, what is your name, and what profeſſion do you follow? the youth was ſo immerſed in the profundity of friendſhip and attachment, that abſolutely he was not able to utter a word.

شعر

اگر خود هفت سبق از بر بخواني

85 چو آشفتي الف با تا ندانی

شاهزاده گفت چرا با من سخن نگویي که از حلقه درویشانم
بلکه حلقه بگوش ایشانم انگه بقوت استیناس محبوب از میان
تلاطم امواج محبت سر بر آورد و گفت

بیت

90 عجبست با وجودت که وجود من بماند
تو بگفتن اندر آیي و مرا سخن بماند

این بگفت و نعرهٔ بزد و جان بحق تسلیم کرد

بیت

عجب از کشته نباشد بدر خیمه دوست
95 عجب از زنده که چون جان بدر آورد سلیم

Although you know the feven portions of the Koran by heart, when you become diftracted with love, you will not remember your alphabet. The Prince faid, "why do not you fpeak to me, who am numbered amongft the durwaifhes, nay am devoted to their fervice?" Being at length encouraged by the familiarity of his friend's difcourfe, he raifed up his head from the buffetings of the billows of affection and faid, "it is wonderful how I can exift; when admitted to your prefence, and that having heard your voice, I fhould be able to reply." Having faid thus he uttered an exclamation, and furrendered his foul to God. It would not be furprizing if one fhould be killed at the gate of his beloved, but it would be aftonifhing if he came there alive, and brought back his foul in fafety.

حكايت ٥

يكي از متعلمان كمال بهجتي داشت ومعلم را ازانجا كه حس بشريتست با حسن بشره اوميلي بود تا بجايي كه غالب اوقاتش درين سخن بودي

قطعه

100

نه آنچنان بتو مشغولم اي بهشتي روي
كه ياد خويشتنم درضمير مي آيد
زديدنت نتوانم كه ديده بردوزم
وگر مقابله بينم كه تير مي آيد

105 باري پسر گفت آنچنان كه درآداب درس اجتهاد ميكني درآداب نفسم هم نظري فرماي كه اگر دراخلاقم ناپسندي بيني كه مرا آن پسنديده نمايد برانم مطلع گرداني تا بتبديل آن مشغول شوم گفت اي پسر اين از ديگري پرس كه آن نظر كه مرا باتست جز هنر نمي بينم

TALE V.

There was a certain youth of most exquisite beauty, to whom his tutor, through the frailty of human nature, became so attached, that he would be frequently reciting these words, "My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot refrain my eyes from beholding you, although I perceive the arrow that comes directly against me." One day the youth said, "I entreat you to give the same attention to my behaviour as you bestow on my studies, and if you should discover any part of my conduct reprehensible, apprize me thereof, that I may endeavour to correct it." He replied, "O my son, request this of some one else, for the eye with which I view you, sees nothing but virtues."

110 قطعه

چشم بد اندیش که برکنده باد
عیب نماید هنرش در نظر
ورهنري داري وهفتاد عیب
دوست نه بیند بجز آن یک هنر

115 حکایت ۶

شبي یاد دارم که یار عزیزم ازدر درآمد چنان بي اختیار
ازجاي برآمدم که چراغم بآستین کشته شد

بیت

سري طیف من یجلوا بطلعته الدجی
120 شگفت آمد از بختم که این دولت ازکجا

بنشست وعتاب آغاز کرد که چرادرحال که مرادیدي چراغ را
بکشتي گفتم گمان بردم که آفتاب برآمد ونیزظریفان گفته اند

قطعه

گرگراني بهپیش شمع آید خیزش اندرمیان جمع بکش

The malignant eye which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency, and seventy faults, the friend will perceive nothing but that single virtue.'

TALE VI.

I remember that one night one of my dearest friends entered the door, when I was so impatient to receive him, that in rising from my seat, the lamp was extinguished by the sleeve of my garment. There appeared in a vision, a resplendent from, whose brightness illumined the darkness of the night. I was astonished how my good fortune could have bestowed such a treasure. He sat down and began to complain, that at sight of him, I had put out the lamp. I replied, " I thought it was sun rise, and as the wits have said, if an ugly person should stand before the candle, arise and smite him in the midst of the assembly;

125 ور شکرخنده‌ایست شیرین لب   آستینش بگیر وشمع بکش

حکایت ۷

یکي دوستي را مدّتها ندیده بود گفت کجایي که مشتاقیم گفت مشتاقي به که ملولي

بیت

130 دیر آمدي اي نگار سرمست   زودت ندهیم دامن از دست

شعر

معشوق که دیر دیر بینند   آخر کم ازانکه سیر بینند

حکمت

شاهد که با رفیقان آید بجفا کردن آمده ست بحکم انکه از

135 غیرت اغیار و مضادّت خالي نباشد

بیت

اذا جئتني في رفقة لتزورني

وان جئت في صلح فانت محارب

but ſhould it prove to be one whoſe ſmiles and whoſe lips are ſweet, lay hold of her ſleeve, and put out the light."

TALE VII

A perſon who had not ſeen his friend for a long time ſaid, "Where have you been, whilſt I was ſo anxious to hear of you." He anſwered, "it is better to deſire, than to loathe. You have come late O intoxicated idol, I will not let you eſcape from me again quickly. It is however better to ſee a ſweet-heart after intervals of abſence, than to be ſatiated with a continuance of her company. The miſtreſs, when ſhe comes accompanied by my rivals, can only do ſo to torment me, becauſe ſuch ſociety muſt excite envy and contention. When thou comeſt to viſit me accompanied by my rivals, although you appear peaceable, yet your intention is hoſtile.

قطعه

140 بیك نفس كه برامیخت یار باغیار
بسي نماند كه غیرت وجود من بكشد
بخنده گفت كه من شمع جمعم اي سعدي
مرا ازان چه كه پروانه خویشتن بكشد

حكایت ۸

145 یاد دارم كه در ایام پیشین من و دوستی چون دو مغز بادام در پوستي صحبت داشتیم ناگاه اتفاق سفر افتاد پس از مدّتي كه باز آمدم عتاب آغاز كرد كه درین مدّت قاصدي نفرستادي گفتم دریغ امدم كه دیدهٔ قاصد بجمال تو روشن گردد ومن محروم باشم

150 یار دیرینه مرا گو بزبان توبه مده
كه مرا توبه بشمشیر نخواهد بودن

If my miſtreſs aſſociates with my rival only for an inſtant, I ſhall ſoon die of jealouſy." Smiling he replied, "O Sadi, I am the candle of the aſſembly, what is it to me if the moth will conſume itſelf?"

TALE VIII.

I remember that in former times, I aſſociated ſo continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned, he began to reproach me for having been ſo long abſent without ſending a meſſenger. I replied, "it ſeemed diſtreſſing to me that the eyes of a courier ſhould be enlightened by your countenance, whilſt I was deprived of that happineſs. Tell my old friend not to impoſe a vow upon me, for I would not vow to relinquiſh him not from the dread of a ſword;

رشکم آید که کسي سیر نظر در تو کند
باز گویم که کسي سیر نخواهد بودن

حکایت ۹

155 دانشمندي را دیدم بمحبت شخصي گرفتار وراضي ازو بگفتار جور فراوان بردي وتحمل بي کران کردي باري بطریق نصیحتش گفتم دانم که ترا درمحبت این منظور علتي نیست وبناي مودّت برذلتي نه باوجود این معني لایق قدر علما نباشد خودرا متهم کردن وجور بي ادبان بردن گفت اي یار دست
160 عتاب از دامن روزگارم بدار که بارها درین مصلحت که تو گویي اندیشه کردم صبر بر جفاي او سهلتر نماید که صبر ازو وحکیمان گفته اند که دل بر مجاهده نهادن آسانترست که چشم از مشاهده برگرفتن

مثنوي

165 هر که دل پیش دلبري دارد — ریش در دست دیگري دارد

I cannot endure the thoughts of any one ſeeing you to ſatiety; again I ſay it is impoſſible for any one to be ſatiated with your company.'

TALE IX.

I ſaw a learned man captivated by his attachment for a perſon, and ſubmitting with incredible patience to his inſolent behaviour. Once, by way of admonition, I ſaid to him, I know that there is nothing criminal in your attachment to this perſon, and that this friendſhip is founded on pure virtue; nevertheleſs it is unbecoming the dignity of a learned man to expoſe himſelf to calumny, and to ſuffer inſult from rude people. He replied, " O friend, ceaſe to reproach my deſtiny, for I have frequently reflected on the ſubject you mention, and find it eaſier to ſuffer injury on his account, than to relinquiſh him, and the ſages have ſaid, that it is eaſier to reconcile the heart to labour, than to refuſe your eyes the ſight of a beloved object. Whoſoever hath given his heart to a beloved object, has put his beard into the hands of another.

انکه بي او بسر نشايد برد — گر جفا يي کند ببايد برد

آهوي پالهنگ در گردن — نتواند بخويشتن رفتن

روزي از دوست گفتمش زنهار — چند ازان روز کردم استغفار

نکند دوست زينهار از دوست — دل نهادم بر انچه خاطر اوست

گر بلطفم بنزد خود خواند — ور بقهرم براند او داند 170

حکايت ۱۰

در عنفوان جواني چنانکه افتد داني با خوش پسري سري وسرّي داشتم بحکم انکه حلقي داشت طيب الادا وخلقي کالبدر اذا بدا

175 بيت

آنکه نبات عارضش آب حيات ميخورد

در شکرش نگه کند هرکه نبات ميخورد

اتفاقا بخلاف طبع ازو حرکتي ديدم که نه پسنديدم دامن ازو درکشيدم ومهره مهرش درچيدم و گفتم

If he without whom you cannot live, should commit violence, you must submit to it. A deer with a halter round his neck, cannot go where he pleaseth." One day I said to him, beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction, whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

TALE X.

In the season of my youth, it happened, as you know, that I formed a strict intimacy, with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whosoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behaviour that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said,

180 بيت

برو هرچه ميبايدت پيش گير — سر ما نداري سر خويش گير

شنيدمش كه ميرفت وميگفت

بيت

شپره گر وصل آفتاب نخواهد — رونق بازار آفتاب نكاهد

185 اين بگفت وسفر كرد وپريشاني او درمن اثر كرد

بيت

فقدت زمان الوصل والمرء جاهل — بقدر لذيذ العيش قبل المصايب

بيت

باز آي ومرا بكش كه پيشت مردن

190 خوشتر كه پس از تو زندگاني بردن

امّا بشكر ومنت باري پس از مدتي باز آمد آن حلق داودي متغير شده وجمال يوسفي بزيان آمده وبر سيب زنخدانش چو به گردي نشسته ورونق بازار حسنش شكسته متوقع كه دركنارش گيرم كناره رفتم وگفتم

" Get away and go where you pleafe, if you will not follow my advice, take your own courfe. As he was departing I heard him fay, " If the bat does not choofe to affociate with the fun, the fplendor of the luminary will not thereby be diminifhed." Having faid thus he fet out on a journey, and I experienced much difquietude, at the feparation. The opportunity of intercourfe was loft. No one knows the value of pleafure until he has fuffered adverfity. Return thou and put me to death, for to die in your prefence is better than to live in your abfence. However by the bleffing of God after a time he returned. But he had loft the melodious voice of David, and his beauty that had refembled Jofeph was faded, his chin being covered with duft like the quince, fo that the incomparable fplendor of his beauty was obfcured. He expected that I fhould have catched him in my arms, when ftepping afide, I faid,

قطعه

195

آن روز که خط شاهدت بود   صاحب نظر از نظر براندي
امروز بیا مدي بصلحش   کش فتحه وضمّه برنشاندي

مثنوي

تازه بهارا ورقت زرد شد   دیگ منه کاتش ما سرد شد
چند خرامي وتکبر کني   دولت پارینه تصوّر کني 200
پیش کسي رو که طلبگار تست   ناز بران کن که خریدار تست

قطعه

سبزه در باغ گفته اند خوشست
داند آنکس که این سخن گوید
205 یعني از روي دلبران خط سبز
دل عشاق بیشتر جوید

بیت

بوستان تو گندنا زاریست   بس که برمي کني ومي رُوید

" At the time that you flouriſhed in the flower of youth, you drove away thoſe who wiſhed to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of ſpring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity laſt? reflect that the ſeaſon of your power is elapſed. Go to him who wants you, ſport yourſelf with thoſe who are willing to buy you. It has been ſaid that verdure is delightful in the garden, and he who ſays thus knoweth it; or in other words, the down on the chin of youth, is what we admired, your garden is a bed of leeks, which the more they are plucked out, grow the ſtronger.

قطعه

210 تو پار برفتهٔ چو آهو امسال بیامدي چو یوزي
سعدي خط سبز دوست دارد نه هر الفِ جوالدوزي

قطعه

گر صبر کني ور بکني موي بناگوش
این دولت ایام نکوئي بسر آید
215 گر دست بجان داشتمي همچو تو بر ریش
نگذاشتمي تا بقیامت که برآید

قطعه

سوال کردم و گفتم جمال روي ترا
چه شد که مورچه بر گرد ماه جوشیدست
220 بخنده گفت ندانم چه بود رویم را
مگر بماتم حسنم سیاه پوشیدست

You departed laſt year beautiful as a deer, but are returned ſpotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. Whether you allow your beard to remain, or pull it out, ſtill the ſeaſon of youth will paſs away. If I had ſuch power over my life as you have over your beard, it ſhould never depart until the day of reſurrection." I aſked him, "what is become of the beauty of your face, that ants are ſprung up round the moon?" He ſmiled and replied, "I know not what has befallen my face, excepting that I am in mourning for my departed beauty."

حکایت ۱۱

یکي را از مستعربان بغداد پرسیدند که ما تقول في المرد گفت
لا خیر فیهم ما دام احدهم لطیفا یتخاشن فاذا خشن یتلاطف یعني
تا خوب و لطیفند درشتي کنند و چون درشت شوند تلطف کنند 225
و دوستي نمایند

نظم

امرد انگه که خوب روي بود   تلخ گفتار و تند خوي بود
چون بریش آمد و بلاغت شد   مردم آمیز و مهر جوي بود

230 حکایت ۱۲

یکي را از علماي پرسیدند که کسي با ماه روي در خلوت
نشسته و درها بسته و رقیبان خفته و نفس طالب و شهوت غالب
چنان که عرب گوید التمر یانع والناطور غیر مانع هیچ داني
که بعلت پرهیزگاري ازو بسلامت بماند گفت اگر از ماه روي
235 بماند از بد گویان نماند

TALE XI.

They asked one of the inhabitants of Baghdad his opinion of handsome youths: He replied, " no good is to be found amongst them, as long as they appear delicate: for then they are insolent; but when they become rough, they are courteous; or in other words, whilst handsome and delicate, their behaviour is rude, when they become rough, they are kind and friendly. The youth, whilst his face continues smooth, has bitter words, and a morose disposition; when his beard appears, and he is arrived at manhood, he mixes with society and cultivates friendship."

TALE XII.

They asked a learned man; " If a man is sitting in a secret place, with a beautiful girl, the doors shut, and the rivals asleep, the passions inflamed and lust raging, as the Arabs say, the dates ripe, and the watchman not hindering, whether he thought his virtue would protect him?" He replied, " if he escapes from the beautiful girl, he will not escape from slanderers.

بيت

وان سلم الانسان من سوء نفسه   فمن سوء ظن المدعي ليس يسلم

بيت

شايد پس کار خويشتن بنشستن   ليکن نتوان زبان مردم بستن

حکايت ۱۳

240

طوطي را با زاغي در قفص کردند طوطي از قبح مشاهده او مجاهده ميبرد و ميگفت اين چه طلعت مکروهست وهيأت ممقوت ومنظر ملعون وشمايل ناموزون ياغراب البين ليت بيني وبينک بعد المشرقين

قطعه

245

علي الصباح بروي تو هرکه برخيزد
صباح روز سلامت بر و مسا باشد
بد اختري چو تو در صحبت تو بايستي
ولي چنانکه توئي در جهان کجا باشد

If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him. One may per chance restrain his passions, but he will not be able to curb men's tongues."

TALE XIII.

They shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance was saying, "What is this detestable countenance, this odious form, this cursed object with unpolished manners? Thou crow of the desert, would to God we were as far asunder as the east is from the west. Whosoever should behold your face when he is rising, it would convert a goodly morning into a dark evening. Such an ill fated wretch should have a companion like yourself, but where in the world can your equal be found?"

عجبتر آن که غراب از مجاورت طوطي بجان آمده بود و 250
لاحول کنان از گردش گيتي همي ناليد و دستهاي تغابن بر
يکديگر همي ماليد و ميگفت اين چه بخت نگونست و طالع دون
و ايّام بوقلمون لايق قدر من آنستي که با زاغي بر ديوار باغي
خرامان همي رفتمي

255 بيت

پارسا را بس اين قدر زندان   که بود در طويلهٔ رندان
تا چه گناه کرده ام که روزگارم بعقوبت آن در سلک صحبت
چنين ابلهي خود راي و ناجنس خيره دراي بچنين بند و بلا
مبتلا کرده است

260 قطعه

کس نيايد بپاي ديواري   که بران صورتت نگار کنند
گر ترا در بهشت باشد جاي   ديگران دوزخ اختيار کنند
اين مثل بدان آوردم تا بداني که چندان که دانا را از نادان
نفرتست صد چندان نادان را از دانا وحشتست

What is moft ftrange, the crow was equally diftreffed by the fociety of the parrot, and lamenting his fate, complained of the viciffitudes of fortune, and rubbing the claws of forrow one againft the other was faying, " What ill luck, what mean fate, what a reverfe of fortune! It fuited my dignity to be ftrutting on a garden wall in company with another crow. It is fufficient imprifonment for a holy man, that he fhould be compelled to affociate with profligates. How far have I finned, that in punifhment thereof my life fhould be fpent in company with fuch a worthlefs conceited pratler. No one will approach a wall on which your picture is painted. If you had admittance into paradife every one would prefer hell to your company." I have brought this example to fhew that how much foever men of underftanding may defpife the ignorant, thefe are an hundred times more diftreffed in the company of the wife.

بيت

265

زاهدي درسماع رندان بود　　زان ميان گفت شاهد بلخي

گر ملولي زما ترش منشين　　كه توهم درميان ما تلخي

رباعي

جمعي چوگل ولاله بهم پيوسته　تو هيزم خشک درميان شان رسته

270 چون باد مخالف وچوسرما ناخوش　چون برف نشسته وچون يخ بسته

حكايت ۱۴

رفيقي داشتم كه سالها باهم سفركرده بوديم ونان ونمک خورده

وبي كران حقوق صحبت ثابت شده آخر بسبب نفعي اندک

آزار خاطرمن روا داشت ودوستي سپري شد وبا اين همه از

275 هردو طرف دلبستگي حاصل بود بحكم آن كه شنيدم كه روزي

دو بيت از سخنان من درمجمعي همي گفت

A devotee being at a singing party in company with some profligates, one of the beauties of Bâlk said to him, " if you are displeased don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst. Or like a contrary wind, or intense coldness; or driven snow; or frozen ice."

TALE XIV.

I had a friend with whom I travelled many years, we ate our bread, and salt together, and enjoyed the rights of friendship to an uncommon degree. Afterwards, on account of some paltry advantage, he suffered me to be displeased, and our intimacy ceased. But notwithstanding this difference, there still subsisted a cordial attachment on both sides, for I heard that he was one day reciting in a company these verses of mine,

قطعه

نگار من چو در آید بخندهٔ نمکین
نمک زیاده کند بر جراحت ریشان
چه بودي ار سر زلفش بدستم افتادي 280
چو آستین کریمان بدست درویشان

طایفهٔ دوستان نه بر لطف این سخن بل که بر حسن سیرت
خویش گواهي دادند او هم دران میان مبالغه کرده و بر
فوت صحبت قدیم تاسف خورده وبخطاي خویش اعتراف
کرده معلوم کردم که از طرف او هم رغبت هست این بیتها 285
فرستادم وصلح کردم

قطعه

نه ما را درمیان عهد وفا بود جفا کردي وبد مهري نمودي
بیکبار از جهان دل در تو بستم ندانستم که بر گردي بزودي
هنوزت گر سر صلحست باز آي کزان محبوبتر باشي که بودي 290

" When my miſtreſs comes with ſweet ſmiles, ſhe adds more ſalt to the wound: how happy ſhould I be if the tips of her ringlets could fall into my hand, like the ſleeve of the liberal man into the hands of the poor." A number of friends who were preſent praiſed the verſes, not for any merit that they poſſeſſed, but from the generoſity of their own diſpoſitions; he extolled them more than any one, and regretting the loſs of a long eſtabliſhed friendſhip, confeſſed that he had been to blame. Perceiving that he was inclined to a reconciliation, I ſent theſe verſes and made peace with him, " Was there not a treaty of fidelity between us, that you offended me, and ſhewed me a want of affection? I quitted ſociety and fixed my heart on you, not ſuſpecting that you would ſo ſoon have changed. But now, if you are inclined to peace, return; and you ſhall be dearer to me than you were before."

حکایت ۱۵

یکي را زني صاحب جمال بود درگذشت و مادرزن پیر فرتوتي
بعلت صداق درخانه متمکن بماند مرد از مجاورت او بجان
رنجیدي و بحکم صداق از مجاورت او چاره ندیدي یکي
295 ازین طایفه گفت چه گونهٔ در فراق یار عزیز گفت نادیدن زن
برمن چنان دشوار نمي آید که دیدن مادرزن

مثنوي

گل بتاراج رفت و خار بماند   گنج برداشتند و مار بماند
دیده بر تارک سنان دیدن   خوشتر از روي دشمنان دیدن
300 واجبست از هزار دوست برید   تا یکي دشمنت نباید دید

حکایت ۱۶

یاد دارم که درجواني گذر داشتم بکویي و نظر داشتم بماه رویي
در ایام تموزي که حرورش آب دهان را بخوشانیدي و سمومش
مغز استخوان را بجوشانیدي از ضعف بشریت تاب آفتاب

TALE XV.

A perſon having a handſome wife who died, her mother, a decrepid old woman, for the ſake of the dower, ſettled in his houſe. He was teized to death by her ſociety, but on account of the dower, he had no remedy for the evil. One of his acquaintance aſked him how he found himſelf, ſince his ſeparation from his dearly beloved wife. He replied, " not ſeeing my wife, is not ſo diſtreſſing, as the ſight of her mother. The roſe is plucked, but the thorn remains. They have carried off the treaſure, but the ſnake remains. It is better to ſee one's eye fixed on the point of a ſpear, than to look at the face of an enemy. It is better to break off a thouſand friendſhips, than to endure the ſight of a ſingle enemy."

TALE XVI

I recollect that in my youth as I was paſſing through a ſtreet, I caſt my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moiſture from the mouth, and the ſultry wind made the marrow boil in the bones, ſo that being unable to ſupport the ſun's powerful beams,

نیاوردم لاجرم التجا بسایهٔ دیواري کردم مترقب که کسي 305
زحمت حر تموز از من ببرد و بآبي آتش من فرو نشاند ناگاه
از تاریکي دهلیز خانه روشنائي دیدم جمالي که زبان فصاحت
از بیان صباحت او عاجز بماند چنانکه در شب تاریک صبح بر آید
یا آب حیات از ظلمت بدر آید قدحي برف آب بر دست و شکر
دران ریخته و بعرق بر آمیخته ندانم بگلابش مطیب کرده 310
یا قطرهٔ چند از گل رویش دران چکیده فی الجمله شراب از
دست نگارینش برگرفتم و بخوردم و عمر گذشته از سر گرفتم
ظماء بقلبي لا یکاد یسیغه رشف الزلال و لو شربت بحورا

قطعه

خرم آن فرخنده طالع را که چشم   بر چنین روي اوفتد هر بامداد 315
مست مي بیدار گردد نیم شب   مست ساقي روز محشر بامداد

I was obliged to take fhelter under the fhade of a wall, in hopes that fome one would relive me from the diftreffing heat of fummer, and quench my thirft with a draught of water. Suddenly, from the fhade of the portico of a houfe, I beheld a female form, whofe beauty it is impoffible for the tongue of eloquence to defcribe; in fo much that it feemed as if the dawn was rifing in the obfcurity of night, or as if the water of immortality was iffuing from the land of darknefs. She held in her hand a cup of fnow water, into which fhe fprinkled fugar, and mixed it with the juice of the grape. I know not whether what I perceived, was the fragrance of rofe water, or that fhe had infufed into it a few drops from the bloffom of her cheek. In fhort, I received the cup from her beauteous hand, and drinking the contents found myfelf reftored to new life. The thirft of my heart is not fuch that it can be allayed with a drop of pure water, the ftreams of whole rivers would not fatisfy it. How happy is that fortunate perfon whofe eyes every morning may behold fuch a countenance. He who is intoxicated with wine will be fober again in the courfe of the night; but he who is intoxicated by the cupbearer, will not recover his fenfe, until the day of judgment.

حکایت ۱۷

سالي سلطان محمود خوارزمشاه باخطاي براي مصلحتي
صلح اختيار کرده بود بجامع کاشغر در آمدم پسري ديدم در
320 خوبي بغايت اعتدال ونهايت جمال چنانکه در امثال او
گفته اند

رباعي

معلّمت همه شوخي و دلبري آموخت
جفا و ناز و عتاب و ستمگري آموخت
325 من آدمي بچنين شکل و خوي و قد و روش
نديده ام مگر اين شيوه از پري آموخت

مقدمه نحو زمخشري در دست و همي خواند ضرب زيد عمروا
وکان المتعدي عمروا گفتم اي پسر خوارزم وخطاي صلح کردند
و زيد و عمرو را خصومت همچنان باقيست بخنديد ومولودم
330 پرسيد گفتم خاک شيراز گفت از سخنان سعدي چه داري گفتم

TALE XVII.

In the fame year that Sultan Mohammed Khovaruzm Shah, for fome weighty rea-fon, made peace with the king of Khatai, I entered the mofque of Cafhghur, where I faw a boy of incomparable beauty, and remarkably elegant in his form, fuch as thofe who have been thus defcribed, " The mafter perfected you in bold and captivating man ners, in tyranny, blandifhment, forwardnefs, and feverity: I never faw any mortal poffeffed of fuch beauty, fuch temper, fuch ftature, and accomplifhments, but you may have been inftructed by a Fairy." He held in his hand the introduction to the fyntax of Zemukh-fhery, and was repeating, " Zeid ftruck Omar, and became the injurer of Omar." I faid, " young man, Khovaruzm and Khatai have made peace, and does there ftill continue the contention between Omar and Zeid?" He laughed, and afked where I was born? I anfwer-ed at Sheeraz. He afked, " what have you of Sâdy's compofitions?" I replied in Arabic,

قطعه

بليت بنحوي يصول مغاضبا علي كزيد في مقابلة العمرو
علي جر زيد ليس يرفع راسه وهل يستقيم الرفع من عمل الجر
گفت غالب اشعار او درين زمين بزبان پارسيست اگر بگوئي
بفهم نزديكتر باشد كلم الناس علي قدر عقولهم 335

مثنوي

طبع ترا تا هوس نحو شد صورت عقل از دل ما محو شد
اي دل عشاق بدام تو صيد ما بتو مشغول و تو با عمرو و زيد
بامدادان كه عزم سفر مصمم شد مگر كسي از كاروانيان گفته
بودش كه فلان سعديست ديدم كه دوان آمد وتلطف كرد 340
و بروداع تاسف خورد كه چندين روز چرا نگفتي كه منم تا
شكر قدوم بزرگان را بخدمت ميان بستمي گفتم

مصراع

با وجودت زمن آواز نيامد كه منم

" I am enamoured with the student of Syntax who attacks me as furiously as Zied does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the disdainful person look upon others?" He replied, " The greater part of his verses to be met with in this country are in the Persian language, if you would repeat some of these we should more readily comprehend them. Speak to men according to their capacity." Whilst you fix your attention on Syntax, our minds are bereft of reason; alas thou ravisher of hearts, I am thinking on you only and you are engrossed by Omar and Zeid. Probably some of the Caravan had told him, that I was Sady, for on the morning of our departure, I saw him come running, he shewed kindness and lamented my departure, saying how " was it that you should have been so long without telling that you are Sady, in order that I might have rendered you every service in my power?" I answered that I had not power to discover myself in his presence,

345 گفتا چه شود که درین بقعه چند روز بر آسایي تا از خدمتش مستفید شویم گفتم نتوانم بحکم این حکایت که دیدم

مثنوي

بزرگي دیدم اندر کوهساري قناعت کرده از دنیا بغاري

چرا گفتم بشهر اندر نیائي که بار بند از دل بر کشائي

350 بگفت انجا پریرویان نغزند چو گل بسیار شد پیلان بلغزند

این کلام گفتم و بوسه بر سر و روي همدیکر دادیم و وداع کردیم

بیت

بوسه دادن بروي دوست چه سود هم دران لحظه کردنش بدرود

355 سیب گوئي وداع یاران کرد روي زین سوي سرخ ازان سو زرد

شعر

ان لم امت یوم الوداع تاسفا لا تحسبوني في المودة منصفا

He added, "what objection can there be to your remaining here, and favoring us with your company a few days longer?" I replied, "I cannot, on account of the following incident which once befell me. I saw in the mountain a wise man who having retired from the world dwelt in a cave. I asking why he did not frequent the city to relieve his mind? He replied, there dwell many of exquisite beauty; and where there is much clay the elephants loſe their footing." After making this ſpeech, we mutually kiſſed, and bid each other adieu. What benefit is there in kiſſing the cheek of a friend at the inſtant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I die not of grief on the day that I bid adieu, you will not conſider me faithful in friendſhip.

حکایت ۱۸

خرقه پوشي در کاروان حجاز همراه ما بود يکي از امراء عرب
مر اورا صد دينار بخشيده بود تا نفقه عيال کند ناگاه دزد 360
خفاچه بر کاروان زدند و پاک ببردند بازرگانان گریه
وزاري کردن گرفتند و فرياد بي فايده خواندن

بيت

گر تضرع کني وگر فرياد دزد زر باز پس نخواهد داد

مگر آن درويش خرقه پوش برقرار خود مانده بود و تغيّر 365
در ونيامده گفتم مگر آن معلوم ترا نبردند گفت بلي بردند و
ليکن مرا با آن معلوم چنان الفتي نبود که بمفارقت آن خسته
دل باشم

بيت

نبايد بستن اندر چيز و کس دل که دل برداشتن کاريست مشکل 370
گفتم موافق حال منست انچه تو گفتي که مرا در عهد جواني

TALE XVIII.

A durwaish accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had bestowed an hundred dinars for the support of his family. Suddenly a band of robbers of the tribe of Kufâcheh attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered useless complaints. Whether you supplicate, or whether you complain, the thief will not restore the money. The durwaish was the only exception, he remaining unshaken, and not at all affected by the adventure. I said to him, " perhaps they have not taken your money." He answered, " yes they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing, or person; because it is a difficult matter, to remove the heart therefrom." I replied, " your words suit my circumstances exactly; for in my youth

باجواني اتفاق مخالطت بود وصدق مودت بغايتي كه
قبله چشم جمال او بودي وسود سرمايهٔ عمرم وصال او

قطعه

375 مگر ملايكه بر آسمان وگرنه بشر
بحسن صورت او در زمين نخواهد بود
بدوستي كه حرامست بعد ازو صحبت
كه هيچ نطفه چو او آدمي نخواهد بود

ناگهي پاي وجودش بگل اجل فرورفت و دود فراق از
380 دودمانش برآمد روزها برسر خاكش مجاورت كردم وازجمله
كه در فراق او گفتم اينست

قطعه

كاش كان روز كه در پاي تو شد خار اجل
دست گيتي بزدي تيغ هلاكم بر سر
385 تا درين روز جهان بي تو نديدي چشمم
اي منم بر سر خاك تو كه خاكم بر سر

I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Keblah of my eyes, and his society the chief comfort of my life. No mortal on earth ever possessed so beautiful a form, perhaps he was an angel from heaven. After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him. His sudden death overwhelmed his family in the deepest affliction. I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him. Would to God that on the day, when fate overtook thee, the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilst I wish that my head was buried in the earth.

قطعه

انكه قرارش نگرفتي و خواب تا گل ونسرين نفشاندي نخست
گردش گيتي گل رويش بريخت خاربنان بر سر خاكش برست ۱
بعد از مفارقت او عزم كردم و نيّت جزم كه بقيه زندگاني 390
فرش هوس درنوردم وگرد مجالست نگردم

قطعه

سود دريا نيك بودي گر نبودي بيم موج
صحبت گل خوش بودي گر نيستي تشويش خار
دوش چون طاوس مي نازيدم اندر باغ وصل 395
اين زمان اندر فراق يار مي پيچم چو مار

حكايت ۱۹

يكي را از ملوك عرب حديث ليلي ومجنون بگفتند وشورش
حال اوكه باكمال فضل وبلاغت سر در بيابان نهاده است وزمام
اختيار از دست داده است بفرمودش تا حاضر آوردند 400

He who could never take reft until he had fpread rofes and narciffufes, through the viciffitude of heaven the rofes of his cheek are fcattered whilft thorns and briars grow over his grave. After a feparation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleafure, and abftain from fociety. It would be profitable to explore the ocean, but for the dread of the waves. The fociety of the rofe would be delightful, but for the fear of thorns. Yefterday I walked proudly as the peacock in the garden of fociety; but now from the abfence of my friend, I am contorted like the fnake."

TALE XIX.

They related to one of the kings of Arabia the ftory of Leila and Mujnoon, and the nature of his infanity, that whilft endowed with eminent virtues and poffeffing uncommon powers of eloquence, he had abandoned himfelf to diftraction, and retired into the defert. The king ordered him to be brought before him.

وملامت کردن گرفت که در شرف انسان چه خلل دیدي که
خوي حیواني گرفتي وترک عیش آدمي گفتي مجنون
بنالید وگفت

شعر

405 ورب صدیق لامني في ودادها
الم یرها یوما فتوضح لي عذري

قطعه

کاش کانان که عیب من جستند
رویت اي دلستان بدیدندي
410 تا بجاي ترنج در نظرت
بیخبر دستها بریدندي

ناحقیقت معني برصورت دعوي گواهي دادي ملک را در دل
آمد که جمال اورا مطالعه کند تا داند که چه صورتست که
موجب چندین فتنه است بفرمود طلب کردند در احیاء عرب

and when he came reproachfully asked him what he had seen unworthy in human nature, to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society. Mujnoon wept and said, "many of my friends reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted? Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon." The king being curious to behold her beauty, that he might be able to judge of the form which had occasioned so much calamity, ordered her to be brought. They searched among the Arabian families,

415 بگر دیدند وبدست آوردند وپیش ملک در صحن سراچه بداشتند ملک در هیئت او نظر کرد شخصي دید سیاه فام ضعیف اندام در نظرش حقیر آمد بحکم انکه کهترین خدّام حرم او بجمال ازو بیش بود و بزینت پیش مجنون بفراست دریافت وگفت اي ملک از دریچه چشم مجنون بجمال لیلي نظر بایست

420 مثنوي

ترا بر درد من رحمت نیاید　رفیق من یکی هم درد باید
که با او قصه گویم همه روز　دو هیزم را بهم خوشتر بود سوز

شعر

ماسرّ من ذکر الحمی بمسمعی
425 ولوسمعت ورق الحمی صاحت معي
یا معشر الخلان تولوا للمعافي
یالیت تدرکي ما بقلب الموجعي

نظم

تندرستان را نباشد درد ریش　جز به همدردي نگویم درد خویش

and having found her, brought her before the king, in the court yard of the palace. The king contemplated her appearance, and beheld a perfon of dark complexion, and weak form, infomuch that he thought her fo contemptib'e, that the meaneft fervant of his haram furpaffed her in beauty and elegance. Mujnoon having penetration enough to difcover what was paffing in the king's mind faid, " O king, the beauty of Leila muft be feen with the eyes of Mujnoon. Thou haft no compaffion on my diforder, my companion fhould be affected with the fame malady, that I might fit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. The difcourfe concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends fay to them who are free from love, O we wifh that you knew what paffes in the heart of a lover. The pain of a wound affects not thofe who are in health. I will not difclofe my grief but to thofe who have tafted the fame affliction.

430 گفتن از زنبور بي حاصل بود با یکي در عمر خود نا خورده نیش
تا ترا حالي نباشد همچو من حال ما باشد ترا افسانه پیش
سوز من با دیگری نسبت مکن او نمک بر دست و من بر عضو ریش

حکایت ۲۰

قاضي همداني را حکایت کنند که با نعلبند پسري سرخوش بود و
435 نعل دلش بر آتش روزگاري در طلبش متالف بود و پویان
و مترصد و جویان و بر حسب واقعه گویان

رباعي

در چشم من آمد آن سهي سرو بلند
بربود دلم ز دست و در پاي افکند
440 این دیدهٔ شوخ میکشد دل بکمند
خواهي که بکس دل ندهي دیده ببند

بیت

از یاد تو غافل نتوان کرد به هیچم
سر کوفته مارم نتوانم که به پیچم

It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body.'

TALE XX.

'They tell a story of a Cazy of Hamadan, that he was enamoured with a Farrier's beautiful daughter to such a degree, that his heart was inflamed by his passion, like a horse shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described, "That stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lye prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means get her out of my thought. I am the snake with a bruised head, I cannot turn myself."

۱۰ شنیدم که درگذری پیش قاضی باز آمد طرفی ازین معامله 445
بگوشش رسیده بود وزایدالوصف رنجیده دشنام بی‌تحاشی
داد وسقط گفت وسنگ برداشت وهیچ ازبی حرمتی فرو
نگذاشت قاضی با یکی ازعلماء معتبرکه همعنان او بود گفت

بیت

450 آن شاهدی وخشم گرفتن بینش
وان عقده برابروی ترش شیرینش

دربلاد عرب گویند ضرب الحبیب زبیب

بیت

از دست تو مشت بردهان خوردن
455 خوشتر که بدست خویش نان خوردن

همانا ازوقاحت اوبوی سماحت می آید پادشاهان سخن
بصلابت گویند وباشد که درنهان صلح جویند

I have heard that she met the Cazy in the street, and something having reached her ears concerning him, she was displeased beyond measure and abused and reproached him without mercy, flung a stone and did every thing to disgrace him. The Cazy said to a respectable man of learning who was in his company, "behold that beauteous girl how rude she is, behold her arched eyebrow, what a sweet frown it exhibits. In Arabic they say, that a blow from the hand of her we love, is as sweet as raisins. To receive a blow on the mouth, from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, when they inwardly desire peace.

بيت

انگور نو آورده ترش طعم بود
روزي دو صبر کن که شيرين گردد 460

اين بگفت و بهسند قضا باز آمد تني چند از عدول که ملازم
او بودند زمين خدمت ببوسيدند که با جازت سخني داريم
در خدمت بگوييم اگرچه ترک ادبست و بزرگان گفته اند

بيت

465 نه در هر سخن بحث کردن رواست خطا بر بزرگان گرفتن خطاست

امّا بحکم آنکه سوابق انعام خداوندي ملازم روزگار
بندگانست مصلحتي که بينند و اعلام نکنند نوعي از خيانت
باشد طريق صواب آنست که پيرامون اين طمع نگردي و فرش
ولع در نوردي که منصب قضا پايگاهي منيع است تا بگناهي
470 شنيع ملوّث نگردي حريف اينست که ديدي و حديث اينست
که شنيدي

Unripe grapes are four, but keep them a day or two and they will become fweet. The Cazy having faid thus repaired to his court. Some well difpofed perfons, who were in his fervice, made obeifance and faid, " that with permiffion they would reprefent a matter to him, although it might be deemed impolite, as the Sages have faid, it is not allowable to argue on every fubject: it is criminal to defcribe the faults of a great perfonage; but that in confideration of the kindnefs which his fervants had experienced from him, not to reprefent what to them appears advifable, is a fpecies of treachery. The laws of rectitude require that you fhould conquer this inclination, and not give way to unlawful defires for the office of Cazy is a high dignity, which ought not to be polluted with a crime. You are acquainted with your miftrefs's character, and have heard her converfation.

مثنوي

یکي کرده بي آب روئي بسي چه غم دارد از آب رويي کسي

بسا نام نیکویي پنجاه سال که یک نام زشتش کند پایمال

قاضي را نصیحت یاران یکدل پسند آمد و بر حسن راي و 475

حفظ وفاي ایشان آفرین کرد و گفت نظر عزیزان در مصلحت

حال من عین صوابست و مسئله بي جواب ولکن

شعر

ولو انّ حبًّا بالملام یزول لسمعت انکا یفتریه عدول

480 بیت

ملامت کن مرا چند انکه خواهي

که نتوان شستن از زنگي سیاهي

این بگفت و کسانرا بتفحص حال او برانگیخت ونعمت بیکران

بریخت که گفته اند هرکرا زر در ترازوست زور در بازوست

وانکه بر دنیا دست رسي ندارد در همه دنیا کسي ندارد 485

She who has loft her reputation, what cares fhe for the character of another? It has frequently happened that a good name acquired in fifty years has been loft by a fingle imprudence." The Cazy approved the admonition of his cordial friends, praifed their underftanding and fidelity, and faid, "the advice which my friends have given, in regard to my fituation, is perfectly right, and their arguments are unanfwerable. Of a truth, if friendfhip was to be loft on our giving advice, then the juft might be accufed of falfehood. Reprehend me as much as you pleafe, but you cannot wafh the blackmoor white." Having faid thus, he fent people to enquire how fhe did, and fpent a great deal of money according to the faying, "He who has money in the fcales, has ftrength in his arms; and he who has not the command of money, is deftitute of friends in the world.

بيت

هرکه زر دید سرفرو آورد ورترازوي آهنين دوشست

في الجمله شبي خلوتي ميسرشد وهم دران شب شحنه را

خبر شدکه قاضي همه شب شراب درسر وشاهد دربر ازتنعم

490 نخفتي وبترنم گفتي

غزل

امشب مگر بوقت نمي خواند اين خروس

عشاق بس نکرده هنوز ازکنار وبوس

رخسار يار درخم گيسوي تابدار

495 چون گوي عاج درخم چوگان آبنوس

يکدم که چشم فتنه نخفتست زينهار

بيدار باش تانرود عمر برفسوس

تانشنوي زمسجد آدينه بانگ صبح

يا از درسراي اتابک غريوکوس

Whofoever fees money, lowers his head; like the beam of the fcales, which ftops altho it be made of iron.' To be brief, one night he obtained a meeting in private, and the fuper-intendent of the police was immediately inform ed of the circumftance, that the Cazy paffed the whole night in drinking wine, and fondling his miftrefs. He was too happy to fleep and was finging, "that the Cock had not crowed that night at the ufual hour." The lovers were not yet fatisfied with each others company; the cheeks of the miftrefs were fhining between her curling ringlets, like the ivory ball in the ebony bat in the game of Chowgong. In that inftant, when the eye of enmity is afleep, be thou upon the watch, left fome misfortune befal you, until you hear the Mouzzin proclaiming the hour of prayer; or the found of the kettel drum from the gate of the police of Atabuk,

Hhh.

500 لب برلبي چوچشم خروس ابلهي بود
برداشتن بگفتن بيهودهٔ خروس .
قاضي دربن حالت بود يکي از متعلّقان درآمد وگفت چه
نشيني خيزوتاپاي داري گريزکه حسودان برتو دقي گرفتداند
بلکه حقّي گفته اند تا مگراين آتش فتنه که هنوز اندک
505 است بآب تدبيري فرونشانيم مبادا کد فردا چون بالا گيرد
عالمي را فراگيرد قاضي بتبسم فرو نگه کرد وگفت

قطعه

پنجه درصيد کرده ضيغم را چه تفاوت کند که سگ آيد
روي دررويِ دوست کن بگذار ناعدو پشت دست مي خايد
510 ملک را دران شب آگهي دادند که در ملک توچنين منکري
حادث شده است چه فرمائي گفت من اورا ازجملهٔ فضلاء
عصر ويگانهٔ دهر ميدانم باشد که معاندان درحق او بغرض
خوض کرده باشند اين سخن درسمع قبول من نيايد مگر انگه
که معاينه گردد که حکما گفته اند

it would be foolishness to ceafe kiffing at the crowing of the foolifh cock. The Cazy was in this fituation when one of his fervants entering faid, " why are you fitting thus, arife and run, as faft as your feet can carry you, for your enemies have laid a fnare for you, nay they have faid the truth. But whilft this fire of ftrife is yet but a fpark, extinguifh it with the watter of good management; for it may happen that to-morrow when it breaks out into a flame, it will fpread throughout the world " The Cazy fmiling looked on the ground and faid, " If the lion has his paw on the game, what fignifies it if the dog fhould come. Turn your face towards your miftrefs, and let your rival bite the back of his hand. ' That very night they carried inteligence to the king of the wickedneſs which had been committed in his dominions, and begged to know his commands. He anfwered, " I believe the Cazy to be the moft learned man of the age; and it is poffible that this may be only a plot of his enemies to injure him. I will not give credit to this ftory, without I fee proofs with mine own eyes, for the fages have faid.

بیت

515

به تندي سبک دست بردن بتیغ

بدندان برد پشت دست دریغ

شنیدم که سحرگاهي ملک با تني چند از خاصان بربالین قاضي
رسید شمع را دید ایستاده وشاهد نشسته ومي ریخته وقدح
520 شکسته وقاضي درخواب مستي بیخبر ازملک هستي ملک
بلطفش بیدار کرد وگفت برخیز که آفتاب برآمد قاضي
دریافت وگفت ازکدام جانب برآمد گفت ازجانب مشرق
گفت الحمد لله که در توبه بازست بحکم این حدیث که لا
یغلق باب التوبة علی العباد حتی تطلع الشمس من مغربها و
525 گفت استغفر الله واتوب الیه

قطعه

این دوچیزم برگناه انگیختند　　بخت نافرجام وعقل ناتمام
گر گرفتارم کني مستوجبم　　ور ببخشي عفو بهتر ز انتقام

He who quickly lays hold of the fword in his anger, will gnaw the back of his hand through forrow." I heard that at the dawn of day, the king with fome of his principal courtiers came to the Cazy's bed chamber. He faw the candle burning, and the miftrefs fitting down, with the wine fpilt, and the glafs broken; and the Cazy ftupified between fleep and intoxication, loft to all fenfe of his exiftence. The king kindly waked him, "and faid, get up for the fun is rifen." The Cazy perceiving him, afked, "from what quarter has the fun rifen?" The king anfwered from the Eaft. The Cazy replied, "God be praifed, then the door of repentance is ftill open, according to the tradition, the gate of repentence fhall not be fhut againft the fervants of God, until the fun fhall rife in the weft, adding, now I afk pardon of God, and vow to him that I will repent. Thefe two things have led me unto fin, ill fortune, and a weak understanding. If you feize me I deferve it, but if you pardon me, forgivenefs is better than vengeance.

ملک گفت توبه دربن حالت که بر هلاک خود اطلاع یافتي
سودي ندارد.
530

قطعه

چه سود از دزدي انگه توبه کردن
که نتواني کمند انداخت بر کاخ
بلند از میوه گو کوتاه کن دست
535
که کوته خود ندارد دست بر شاخ

ترا باوجود چنان منکري که ظاهر شد سبیل خلاصي صورت
نه بندد این بگفت و موکلان عقوبت بروي در آويخت گفت
مرا در خدمت سلطان یک سخن باقیست ملک پرسید که
آن چیست

540

قطعه

بآستین ملالي که بر من افشاني
طمع مدار که از دامنت بدارم دست

The king "said repentance can now avail nothing, as you know that you are about to suffer death. What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall, not to pluck the fruit, for he of low stature cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape." The king having said thus, ordered the officers of justice to take charge of him. The Cazy said, "I have yet one word to speak to your majesty." He asked, "what is it?" He replied, "as long as I labour under your displeasure, think not that I will let go the skirt of your garment.

اگر خلاص محالست ازين گنه که مراست
بدان کرم که تو داري اميدواري هست

545 ملک گفت اين لطيفه بديع آوردي و اين نکته غريب گفتي
وليکن محال عقلست و خلاف شرع که ترا فضل و بلاغت
امروز از چنگ عقوبت من برهاند مصلحت آن بينم که ترا از
قلعه به نشيب بيندازم تا ديگران عبرت گيرند گفت اي
خداوند جهان پروردهٔ نعمت اين خاندانم و نه تنها من اين
550 گنه کرده ام ديگري را بينداز تا من عبرت گيرم ملک را ازين
سخن خنده آمد و بعفو از سر خطاي او درگذشت و متعنتان
او را که اشارت بکشتن او کرده بودند گفت

بيت

همه حمال عيب خويشتنيد طعنه بر عيب ديگران مزنيد
555 هرکه او عيب خويشتن بيند طعنه بر عيب ديگران نکند

Although the crime which I have committed may be unpardonable, ſtill I entertain ſome hopes from your clemency The king ſaid, " you have ſpoken with admirable facetiouſneſs and wit, but it is contrary to reaſon and to law that your wiſdom and eloquence ſhould reſcue you from the hand of juſtice. To me it ſeems adviſable that you ſhould be flung headlong from the top of the caſtle to the earth, as an example for others." He replied, " O monarch of the univerſe, I have been foſtered in your family, and am not ſingular in the commiſſion of ſuch crimes, therefore I beſeech you to precipitate ſome one elſe, in order that I may benefit by the example." The king laughed at his ſpeech, and ſpared his life; and ſaid to his enemies, " All of you are burthened with defects of your own, reproach not others with their failings. Whoſoever is ſenſible of his own faults, carps not at another's failing."

حكايت منظومه ۲۱

جواني پـاك بازو پاك روبود كه با پاكيزه رويي دركرو بود
چنين خواندم كه دردرياي اعظم بگردابي درافتادند باهم
چو ملاح آمدش تا دست گيرد مبادا كه اندران سختي بميرد
همي گفت ازميان موج تشوير مرا بگذار ودست يار من گير 560
درين گفتن جهان بروي درآشفت شنيدندش كه جان ميداد ومي گفت
حديث عشق ازان بطال منيوش كه در سختي كند ياري فراموش
چنين كردند ياران زندگاني زكار افتاده بشنو تا بداني
كه سعدي راه ورسم عشقبازي چنان داند كه دربغداد تازي
دلارامي كه داري دل دروبند دگرچشم ازهمه عالم فروبند 565
اگر ليلي ومجنون زنده گشتي حديث عشق ازين دفتر نوشتي

TALE XXI.

There was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, "Leave me and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers, hearken and learn from those of experience, for Sâdy is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, they might learn the history of love from this book.

باب ششم در ضعف و پيري

حکايت ١

باطائفهٔ دانشمندان در جامع دمشق بحثي همي کردم
ناگاه جواني از در درآمد و گفت با شما کسي هست که زبان
فارسي داند اشارت بمن کردند گفتم خيرست گفت پيري صد
و پنجاه ساله در حالت نزعست و بزبان فارسي چيزي ميگويد
و مفهوم ما نمي گردد اگر بکرم قدم رنجه شوي مزد يابي باشد
که وصيّتي کند چون ببالينش فرارسيدم اين ميگفت

قطعه

دمي چند گفتم برآرم بکام دريغا که بگرفت راه نفس
دريغا که برخوان الوان عمر دمي چند خورديم و گفتند بس
معناي اين سخن با شاميان بعربي گفتم تعجب کردند از عمر
درازو تاسّف خوردن او بر حيات دنيا گفتمش چه گونهٔ درين
حالت گفت چه گويم

CHAPTER VI.

On Imbecility and Old age.

TALE I.

I was engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, "is there any one amongst you who understands the Persian language?" They pointed to me, I asked what was the matter. He answered, "an old man, of a hundred and fifty years of age, is in the agonies of death, and says something in the Persian Language, which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said, "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas that at the table of variegated life, I ate a little and they said it is enough." I explained to the Damascens in Arabic, the signification of the discourse. They wondered that at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied, "what can I say?

15 قطعه

۲۵

ندیده که چه سختي همي رسد بکسي
که از دهانش بدر میکنند دندانی
قیاس کن که چه حالش بود دران ساعت
که از وجود عزیزش بدر رود جاني

20 گفتم تصوّر مرگ از خیال بدر کن و وهم را بر طبیعت مستولي مگردان که فیلسوفان گفته اند مزاج اگرچه مستقیم بود اعتماد بقارا نشاید و مرض اگرچه هایل بود دلالت کلي بر هلاک نکند اگر فرمائي طبیبي را بخوانیم تا معالجه کند که به شوي گفت هیهات

25 مثنوي

خواجه در بند نقش ایوانست
خانه از پاي پست ویرانست

Have you not feen what pain he fuffers, who has one of his teeth drawn out of his mouth; think then what muft be the ftate in that moment when the foul is departing from this precious body." I faid difmifs from your imagination the thoughts of death, and let not apprehenfion overcome your conftitution; for the philofophers have faid, although the animal fyftem be in full vigour, yet we ought not to rely in its continuance; and on the other hand, although a difeafe be dangerous, yet it is no pofitive proof of approaching death. If you will give me leave, I will fend for a phyfician, that he may prefcribe fome medicine which may be the means of your recovery." He replied, " alas! The mafter of the houfe is confidering how to decorate his hall, whilft the foundation is in a ftate of decay

دست برهم زند طبیب ظریف
چون خرف بیند او فتاده حریف
پیرمردي زنزع مي نالــید 35
پیرزن صندلش همي مالــید
چون مخبط شد اعتدال مزاج
نه عزیمت اثر کند نه عــلاج

حکایت ۲

37 پیري حکایت کرده بود که دختري خواسته بودم وحجره بگل آراسته وبخلوت باو نشسته ودیده ودل دروبسته شبهاي دراز نخفتمي وبذلها ولطیفها گفتمي تاباشــد که وحشت نگیرد ومؤانست پذیرد ازان جمله شبي ميگفتم که بخت بلندت یار بود وچشم دولت بیدار که بصحبت پیري 40 افتادي پخته وجهاندیده وگرم وسرد روزگار چشیده ونیک وبد آزموده حق صحبت بداند وشرط مودت بجاي آرد ومشفق ومهربان خوش طبع وشیرین زبان

The skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandal-wood. But when the animal temperament is destroyed, neither amulets nor medicines are of any use.

TALE II.

An old man telling a story about himself said, " when I married a young virgin, I bedecked a chamber with flowers, sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. On one of those nights I said, fortune has been propitious to you, in that you have fallen into the society of and old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful and conversable.

مثنوي

تا توانم دلت بدست آرم   ور بیازاریم نیازارم

ورچو طوطي شکر بود خورشت   جان شیرین فداي پرورشت 45

نه گرفتار آمدي بدست جواني معجب وخیره راي سرتیز و
سبک پاي که هر دم هواي پزد و هر لحظه رائي زند و هر شب جاي
خسپد و هر روز یاري گیرد

قطعه

جوانان خورم اند وخوب رخسار   ولیکن در وفا با کس نپایند 50

وفاداري مدار از بلبلان چشم   که هر دم بر گلي دیگر سرایند

امّا طایفه پیران بعقل و ادب زندگاني کنند نه بر مقتضاي
جهل جواني

بیت

زخود بهتري جوي و فرصت شمار 55

که با چون خودي گم کني روزگار

I will exert my utmoſt endeavours to gain your affection, and if you ſhould treat me unkindly, I will not be offended; or if like the parrot your food ſhould be ſugar, I will devote my ſweet life to your ſupport. You have not met with a youth of a rude diſpoſition, with a weak underſtanding, headſtrong, a gadder, who would be conſtantly changing his ſituation and inclinations, ſleeping every night in a new place, and every day forming ſome new intimacy. Young men may be lively and handſome, but they are inconſtant in their attachments. Look not for fidelity from thoſe, who with the eyes of the nightingale, are every inſtant ſinging upon a different roſebuſh. But old men paſs their time in wiſdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourſelf, and having found him, conſider yourſelf fortunate; for with one like yourſelf, you would paſs your life without improvement."

گفت چندان برین نمط بگفتم وگمان بردم که دلش در قید
من آمد و صید من شد ناگاه نفسي سرد از دل پر درد بر آورد
وگفت چندین سخن که گفتي در ترازوي عقل من وزن
60 آن یک سخن ندارد که از قابلهٔ خویش شنیده ام که زن
جوان را اگر تیري در پهلو نشیند به که پیري في الجمه امکان
موافقت نبود و مفارقت انجامید مدّت عدّت بر آمد عقد
نکاحش با جواني بستند تند ترش روي تهي دست بد خوي
جور و جفا مید ید و رنج و عنا میکشید و شکر نعمت حق همچنان
65 میگفت که الحمد لله که ازان عذاب الیم برهیدم وبدین
نعمت مقیم برسیدم

بیت

با این همه جور و تند خوئي   نازت بکشم که خوبروئي

قطعه

70 با تو مرا سوختن اندر عذاب   به که شدن با دگري در بهشت
بوي پیاز از دهن خوبروي   نغزتر آید که گل از دست زشت

He faid, " I fpoke a great deal after this manner, and thought that I had made a conqueft of her heart; when all of a fudden, fhe fetched a cold figh from the bottom of her heart, and replied; all the fine fpeeches tnat you have been uttering, have not fo much weight in the fcale of my reafon, as one fingle fentence which I heard from my nurfe, that if you plant an arrow in the fide of a young woman, it is not fo painful as the fociety of an old man. In fhort," continued he, " it was impoffible to agree, and our differences ended in a feparation. After the time prefcribed by law, fhe married a young man of an impetuous temper, ill natured and in indigent circumftances; fo that fhe fuffered the injuries of violence, with the evils of penury; however, fhe returned thanks for her lot, and faid, God be praifed, that I efcaped from infernal torment, and have obtained this permanent bleffing. Amidft all this violence, and impetuofity of temper, I will put up with your airs, becaufe you are handfome. It is better to burn with you in hell, than to be in paradife with the other. The fcent of onions from a beautiful mouth, is more fragrant than the odour of the rofe from the hand of one who is ugly."

حكايت

مهمان پيري بودم در ديار بكر مال فراوان و فرزندي خوبروي
داشت شبي حكايت كرد مرا در عمر خويش بجز اين فرزند
نبودست درختي درين وادي زيارتگاه هست كه مردمان 75
بحاجت خواستن انجا روند شبهاي در پاي آن درخت بحق
ناليده ام تا مرا اين فرزند بخشيده است شنيدم كه پسر با رفيقان
آهسته ميگفت چه بودي كه من آن درخت را بدانستمي كه
كجاست تا دعا كردمي كه پدرم بميرد

80 حكمت

خواجه شادي كنان كه فرزند عاقلست و پسر طعنه زنان كه
پدرم فرتوت

قطعه

سالها بر تو بگذرد كه گذر | نكني سوي تربت پدرت
توبجاي پدر چه كردي خير | تا همان چشم داري از پسرت 85

TALE III.

In the territory of Diarbekr, I was the gueſt of a very rich old man, who had a handſome ſon. One night, he ſaid, "during my whole life, I never had any child but this ſon. Near this place is a ſacred tree, to which men reſort to offer up their petitions Many nights at the foot of his tree I beſought God, until he beſtowed on me this ſon." I heard that the ſon was ſaying to his friends, in a low tone of voice, "how happy ſhould I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his ſon's wiſdom; whilſt the ſon deſpiſed his father's decrepitude. Many years have elapſed ſince you viſited your father's grave; what piety have you ſhewn towards your parent, that you ſhould expect dutifulneſs from your ſon?

حكايت ۴

روزي بغرور جواني سخت رانده بودم وشبانگه بپاي كوهي
سست مانده پير مردي ضعيف از پس كاروان همي آمد وگفت
چه خسپي خيز نه جاي خفتنست گفتم چون روم كه نه پاي
رفتنست گفت نشنيده كه گفته اند رفتن و نشستن به كه 90
دويدن و گسستن

قطعه

اي كه مشتاق منزلي مشتاب پند من كار بند وصبر آموز
اسپ تازي دو تك رود بشتاب اشتر آهسته ميرود شب وروز

حكايت ٥ 95

جواني چست و لطيف و خندان و شيرين زبان در حلقه
عشرت ما بود كه در دلش از هيچ نوعي غم نيامدي و لب از
خنده فراهم نياوردي روزگاري برآمد كه اتفاق ملاقات
نيفتاد بعد از آن ديدمش زن خواسته و فرزندان خاسته و

TALE IV.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, ſaid, "why do you ſleep? get up, this is not a place for repoſe." I ſaid to him, "how can I proceed, not having the uſe of my feet?" He replied, "have you not heard how it has been ſaid, that proceeding and halting, is better than running until you are fatigued?" O ye, who wiſh to reach the end of your day's journey, be not in haſt; liſten to my counſel, and learn patience. The Arab horſe makes two ſtretches on full ſpeed, and the camel travels ſlowly day and night.

TALE V.

An active, pleaſant, and merry youth, of agreeable manners, was one of our happy ſociety; ſorrow in no ſhape entered his breaſt, laughter would not ſuffer him to cloſe his lips. A conſiderable time had paſſed without my happening to meet with him. Afterwards I ſaw him with a wife and children;

بیخ نشاطش برید ه و گل هوسش پژمرد ه پرسیدمش که این چه 100
حالتست گفت تا کودکان بیاوردم دگر کودکی نکردم

بیت

چون پیر شدی ز کودکی دست بدار
بازی و ظرافت بجوانان بگذار

105 مثنوی

طرب نوجوان ز پیر مجوی که دگر ناید آب رفته بجوی
زرع را چون رسید وقت درو نخرامد چنانکه سبزهٔ نو

قطعه

دور جوانی بشد از دست من آه دریغ آن زمن دلفروز
قوت سر پنجهٔ شیری برفت راضیم اکنون به پیری چو یوز 110
پیرزنی موی سیه کرده بود گفتمش ای مامک دیرینه روز
موی به تلبیس سیه کرده گیر راست نخواهد شدن این پشت کوز

his merriment had ceafed, and his countenance was much altered. I afked him what was the matter. He replied, "When I became the father of children I left off childifh fport. When you are grown old, give up puerilities, and leave play and joking to youth. Look not for the fprightlinefs of youth in old age, fince the ftream will not return again to the fpring head. When the field of corn is fit for the fickle, it does not wave in the wind, with that vigour, as when it was green. The feafon of youth has elapfed, alas! thofe days which enlivened the heart. The lion has loft the ftrength of his paw, and like an old leopard, I am now contented with a cheefe." An old woman having ftained her hairs black, I faid to her, O my little old mother, you have made your hair black, but cannot ftraighten your bent-back.

حکایت ۶

روزي بجهل جواني بانگ بر مادرزدم دل آزرده بکنجي
105 نشست گریان همي گفت مگر خوردي فراموش کردي که
درشتي ميکني

قطعه

چه خوش گفت زالي بفرزند خويش
چو دیدش پلنگ افگن وپیـــل تن
110 گر از عهد خوردیت یاد آمدي
که بیچاره بودي درآغوش من
نکردي درين روز بر من جفا
که تو شیر مردي ومن پیره زن

حکایت ۷

115 توانگري بخیل را پسري رنجور بود نیک خواهانش گفتند
مصلحت آنست که ازبهرا و ختم قران کني ویا بذل قربان

TALE VI.

One day, through the ignorance of youth, I ſpoke ſharply to my mother, which vexing her to the heart, ſhe ſat down in a corner, and wept, ſaying, " Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindneſs? What a good ſaying was that of an old woman to her ſon, when ſhe ſaw him able to ſubdue a tiger, having the ſtrength of an elephant. If you had but recollected your time of childhood, when you lay helpleſs in my arms, you would not treat me with violence, now that you have the ſtrength of a lion, whilſt I am an old woman."

TALE VII.

A rich miſer having a ſon that was ſick, his friends repreſented that he ought either to cauſe the Koran to be read from beginning to end, or elſe offer ſacrifice,

باشد که خداي تعالیٰ شفا دهد لختي باندیشه فرو رفت و
گفت ختم مصحف بحضور اولیٰتر که گله دورست صاحبدلي
بشنید وگفت ختمش بعلت آن اختیار افتاد که قران بر سر
زبانست و زر در میان جان 120

مثنوي

دریغا گردن طاعت نهادن　　گرش همراه بودي دست دادن
بدیناري چو خر در گل بماند　　ور الحمدي بخواهي صد بخواند

حکایت ۸

پیرمردیرا گفتند چرا زن نکني گفت با پیرزنانم الفتي نباشد 125
گفتند زن جوان بخواه چون مکنت داري گفت مرا که پیرم
با پیرزنانم الفتي نباشد او را که جوان باشد با من که پیرم چون
دوستي صورت بندد

that the high God might reftore his fon to health. After a little confideration he faid, " it is better to read the Koran, as it is at hand, and the flocks are at a diftance." A holy man hearing this faid, " he preferred reading the Koran becaufe the words are at the tip of his tongue, and the money is in the infide of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the afs in the mire; but if you require only the firft chapter of the Koran, they will repeat it an hundred times."

TALE VIII.

They afked an old man, why he did not marry. He anfwered, " I fhould not like an old woman." They faid, " marry a young one, fince you have property," He replied. " fince I, who am an old man, fhould not be pleafed with an old woman, how can I expect that a young one would be attached to me."

حکایت و منظومه

شنیده ام که درین روزها کهن پیری 130
خیال بست به پیرانه سر که گیرد جفت
بخواست دخترکی خوب روی گوهرنام
چو درج گوهر از چشم مردمان بنهفت
چنانکه رسم عروسي بود تماشا بود
ولي بحمله اوّل عصاي شیخ بخفت 135
کمان کشید و نزد بر هدف که نتوان دوخت
مگر بسوزن فولاد جامهٔ هنگفت
بدوستان گله آغاز کرد و حجت ساخت
که خانمان من این شوخ دیده پاک برفت
میان شوهر و زن جنگ فتنه خاست چنان 140
که سر بشحنه و قاضي کشید و سعدي گفت
پس از خلافت و شنعت گناه دختر نیست
ترا که دست بلرزد گهر چه داني سفت

TALE IX.

I have heard, that, not long ago, a decrepid old man, in his dotage, took it into his head to marry, and wedded a beautiful virgin named Gem; who like a caſket of jewels, had been concealed from the ſight of men. The nuptials were celebrated with all the ſplendor uſual on ſuch occaſions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had diſhonored his family. Such ſtrife and contention enſued between the parties, that at laſt the cauſe was brought before the ſuperintendent of the police, and the Cazy. When matters had come to this paſs, " Sâdy ſaid, the girl is not to blame, how can you, with your trembling hand, be able to bore pearls. "

باب هفتم در تاثیر تربیت

حکایت ا

یکي از وزرا پسري کودن داشت پیش یکي از دانشمندان
فرستاد که مرا این را تربیتي کن مگر عاقل شود مدتي تعلیمتش 5
کرد موثر نبود پیش پدرش کسي فرستاد که این عاقل نمیشود
ومرا دیوانه کرد

قطعه

چون بود اصل جوهر قابل تربیت را درو اثر باشد
هیچ صیقل نکو نداند کرد آهني را که بد گهر باشد 10
سگ بدریاي هفتگانه مشو که چو ترشد پلید تر باشد
خرعیسي گرش بمکه برند چون بیاید هنوز خر باشد

حکایت ۲

حکیمي پسران را پند همي داد که جانان پدر هنر آموزید که
ملک ودولت دنیا اعتماد را نشاید وجاه از دروازه بدر برود 15

CHAPTER VII.

Of the effects of Education.

TALE I.

A certain Vizier had a ſtupid ſon, whom he ſent to a learned man, deſiring him to inſtruct him, in hopes that his capacity might improve. After having inſtructed him for ſome time, without any effect, he ſent a perſon to the father with this meſſage; Your ſon has no capacity, and has almoſt diſtracted me. When nature has given capacity, inſtruction will make impreſſion; but if iron is not of a proper temper, no poliſhing will make it good. Waſh not a dog in the ſeven rivers, for when he is wetted, he will only be dirtier. If the aſs that carried Jeſus Chriſt, was to be taken to Mecca, at his return he would ſtill be an aſs.

TALE II.

A Philoſopher was thus exhorting his ſons, "My dear children acquire knowledge, for on worldly riches and poſſeſſions no reliance can be placed; rank will be of no uſe out of your own country,

وسيم و زز در سفر محل خطراست با دزد بيكبار ببرد ويا
خواجه بتفاريق بخورد امّا هنر چشمهٔ زاينده است ودولت
پاينده واگر هنرمند از دولت بيفتد غم نباشد كه هنر در نفس
خود دولتست هنرمند هرجا كه رود قدر بيند ودرصدر نشيند
20 وبي هنر هرجا كه رود لقمه چيند وسختي بيند

بيت

سختست پس ازجاه تحكم بردن   خوكرده بنازجورمردم بردن

قطعه

وقتي افتاد فتنهٔ در شام   هركس ازگوشهٔ فرا رفتند
25 روستا زادگان دانشمند   بوزيري پادشا رفتند
پسران وزير ناقص عقل   بگدائي بروستا رفتند

بيت

ميراث پدر خواهي علم پدر آموز

كين مال پدر خرج توان كرد بده روز

and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a perennial spring of wealth, and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be obliged to obey, and he who has been used to caresses, cannot bear rough usage from the world.' There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant, became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be spent in ten days.

حکایت ۳

30

یکي از فضلا تعلیم ملک زاده کردي وضرب بي محابا زدي
وزجر بی قیاس کردي پسر از بي طاقتي شکایت پیش
پدر برد وجامه از تن دردمند برداشت پدر را دل بهم برآمد
استاد را بخواند وگفت برپسران احاد رعیّت چندین جفا و
35 توبیخ روا نمي داري که پسر مرا سبب چیست گفت سخن
باندیشه باید گفتن وحرکت پسندیده باید کردن همه خلق
را خاصّه پادشاهان را که هرچه بردست وزبان ملوک رفته
شود هراینه بافواه گفته شود وقول وفعل عوام را چندان اعتبار
نباشد

40

قطعه

اگرصد نا پسند آید زدرویش رفیقانش یکي ازصد ندانند
وگر یک نا پسند آید زسلطان زاقلیمي به اقلیمي رسانند
پس در تهذیب اخلاق خداوند زادگان اجتهاد بیش ازان
باید کرد که درحقّ عوام

TALE III.

A learned man, who had the education of a king's ſon, beat him unmercifully, and treated him with the utmoſt ſeverity. The boy, unable to bear this treatment, complained to his father, and ſtripped himſelf, to ſhew the marks of violence. The father's heart being troubled, he ſent for the maſter, and ſaid " you do not uſe any of my ſubject's children in the uſual manner that you treat my ſon, what is the reaſon of this?" He replied, " to diſcourſe with propriety, and to have a pleaſing conciliating manner, becomes mankind in general, but more eſpecially kings; becauſe, whatſoever they ſay or do, will certainly be in the mouths of every one, whilſt the words and actions of common people are not of ſo much conſequence. If a durwaiſh ſhould commit an hundred improprieties, his companions would not remark one of them, but if a king makes only one improper ſtep, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labor and pains ſhould

قطعه

45

هرکه در خوردیش ادب نکنند دربزرگي فلاح ازوبرخاست
چوب تر را چنانکه خواهي پیچ نشود خشک جزبآتش راست

بيت

ان الغصون اذا قومتها اعتدلت .
وليس ينفعک التقويم بالخشب

50

ملک را حسن تدبیر ادیب و تقریر سخن او موافق راي آمد
خلعت و نعمت بخشید و پایگاه ازانچه بود برترکردانید

حکایت ۴

معلم کتابي را دیدم در دیار مغرب ترش روي و تلخ گفتار
55 و بد خوي و مردم آزار و گدا طبع و نا پرهیزگار که عیش
مسلمانان بدیدن او تبه گشتي و خواندن قرانش دل مردم
سیه کردي جمعي پسران پاکیزه و دختران دوشیزه بدست

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you pleafe; but when it is dry it cannot be made ftraight without fire. Of a truth you may twift the tender branches, but will in vain attempt to ftraighten dry wood.' The king, approving of the mafter's wholefome difcipline, and of the manner in which he had delivered his fpeech, beftowed on him a drefs of honor, and a largefs, and promoted him.

TALE IV.

I faw a fchool-mafter in Africa, who had a crabbed countenance, and a bitter tongue; he was an enemy to humanity, mean-fpirited, and impetuous, fo that the fight of him interrupted the pleafure of Moflems, and his reading of the Koran diftracted the hearts of men. A number of beautiful boys, and tender virgins, who were fubject to

جفاي او گرفتار نه زهره خنده و نه ياراي گفتار كه عارض سيمين
يكي را طبانچه زدي و گاه ساق بلورين ديگري را شكنجه
كردي القصه شنيدم كه طرفي از خيانت او معلوم كردند 60
بزدندش و براندند و مكتب اورا بمصلحي دادند پارسائي
سليم نيك مردي حليم كه سخن جز بحكم ضرورت نگفتي و
موجب آزار كس بزبانش نرفتي كودكان را هيبت استاد
نخستين از سر بدر رفت ومعـــلم دومين را اخلاق ملكي
ديدند ديو يكديگر شدند وباعتماد حلم او ترك علم كردند 65
و در اغلب اوقات ببازيچه فراهم نشستند ولوح درست نا كرده
بر سر يكديگر شكستندي

بيت

اوستاد معلم چو بود كم آزار خرسك بازند كودكان در بازار
بعد از دو هفته بر در آن مسجد گذر كردم معلم اولين را 70
ديدم كه دل خوش كرده بودند و بمقام خويش باز آورده

his tyrannic arm, dared not preſume to laugh, nor venture to ſpeak; for he uſed to ſmite the ſilver cheeks of the one, and would ſometimes put the chryſtal legs of the other into the ſtocks. In ſhort, I heard that ſome part of his conduct having been diſcovered, they beat him, and expelled him, and gave the ſchool to a pious good man, of ſo meek and patient a temper, that he never ſpoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of the old maſter out of their heads, and ſeeing the new one of angelic manners, they became furious towards one another; and relying on his forbearance, they neglected their ſtudies, and ſpent moſt of their time in play, and without finiſhing their copies, broke their tablets on one another's heads. When the maſter is relax in his diſcipline, the boys play at leap-frog in the market place. A fortnight after, I paſſed by the gate of the Moſque, and ſaw the old maſter, whom they had encouraged and reinſtated in his office

انصاف برنجیدم و لاحول کنان گفتم که ابلیس را دگربار
معلم ملائکه چرا کردند پیرمردی جهان دیده بشنید و گفت
نشنیده که گفته اند

75 مثنوی

پادشاهی پسر بمکتب داد   لوح سیمینش بر کنار نهاد
بر سر لوح او نوشته بزر   جور اوستاد به که مهر پدر

حکایت ٥

پارسازاده را نعمت بی قیاس از ترکه عمان بدست افتاد فسق
80 و فجور آغاز کرد و مبذری پیشه گرفت فی الجمله چیزی نماند
از سائر معاصی و منکری که نکرد و مسکری که نخورد باری به
نصیحتش گفتم ای فرزند دخل آب روانست و عیش آسیای
گردان یعنی خرج فراوان مسلم کسی را باشد که دخل معین
دارد

In truth, I was concerned, and invoking God I ſaid, "Why have they a ſecond time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and ſaid, have you not heard what has been related? "A king ſent his ſon to ſchool, and placed a ſilver tablet under his arm. On the face of the tablet was written in gold, The ſeverity of the maſter is better than the indulgence of the father."

TALE V.

The ſon of a religious man, who ſucceeded to an immenſe fortune by the will of his uncle, became a diſſipated and debauched profligate, ſo much, that he left no heinous crime unpractiſed, nor was there any intoxicating drug which he had not taſted. Once I admoniſhed him ſaying, "O my ſon, wealth is a running ſtream, and pleaſure revolves like a millſtone; or in other words, profuſe expence ſuits him only who has a certain income.

85 قطعه

چون خلت نيست خرج آهسته ترکن
که مي گويند ملاحان سرودي
اگر باران بکوهستان نبارد
بسالي دجله گردد خشک رودي

90 عقل وادب پيش گير ولهو ولعب بگذار که چون نعمت سپري شود سختي بري وپشيمان خوري پسر از لذت ناي ونوش اين سخن در گوش نياورد وبر قول من اعتراض کرد وگفت راحت عاجل را بتشويش محنت آجل منغص کردن خلاف راي خردمنداست

95 مثنوي

خداوندان کام ونيک بختي   چرا سختي برند از بيم سختي
برو شادي کن اي يار دل افروز   غم فردا نشايد خوردن امروز

فکيف مرا که در صدر مروت نشسته ام وعقد فتوت بسته وذکر انعام من در افواه عوام افتاده

When you have no certain income, be frugal in your expences, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent, you will suffer distress, and expose yourself to shame." The young man, seduced by music and wine, would not take my advice, but in opposition to my arguments said, "it is contrary to the wisdom of the sages to disturb our present enjoyments by the dread of futurity. Why should they, who possess fortune, suffer distress by anticipating sorrow: go and be merry, O my heart-enchanting friend! we ought not to be uneasy to-day for what may happen to-morrow. How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance with munificence, so that the fame of my bounty is a topic of general conversation.

مثنوي

100 هر كه علم شد بسخا وكرم بند نشايد كه نهد بر درم

نام نكوئي چو برون شد بكوي در نتواني كه ببندي بروي

ديدم كه نصيحت نمي پذيرد ودم گرم من در آهن سرد او

اثر نميكند ترك مناصحت كردم وروي از مصاحبت او

بگردانيدم وبكُنج سلامت بنشستم وقول حكما را كار بستم كه

105 گفته اند بلغ ما عليك فان لم يقبلوا فما عليك

قطعه

گرچه داني كه نشنوند بگو

هر چه ميداني از نصيحت و پند

زود باشد كه خيره سر بيني

110 بدو پاي اوفتاده اندر بند

دست بر دست ميزند كه دريغ

نشنيدم حديث دانشمند

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been ſpread through the ſtreet, you cannot ſhut your door againſt it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron, I ceaſed adviſing, and quitting his ſociety, returned into the corner of ſafety, in conformity to the ſaying of the philoſophers, "Admoniſh and exhort as your duty requires, if they mind not. it does not concern you. Although thou knoweſt that they will not liſten, nevertheleſs ſpeak whatever you know that is adviſable. It will ſoon come to paſs that you will ſee the ſilly fellow with his feet in the ſtocks, there ſmiting his hands and exclaiming, alas that I did not liſten to the wiſe man's advice?"

پس از مدتي انچه انديشه كرده بودم از نكبت حالش بصورت
بديدم كه پاره پاره برهم ميدوخت ولقمه لقمه همي اندوخت
دلم از ضعف حالش بهم برآمد مروّت نديدم در چنين حالت 115
ريش درويش را بملامت خراشيدن ونمک پاشيدن با دل خود
گفتم

مثنوي

حريف سفله در پايان مستي نينديشد ز روز تنگدستي
درخت اندر بهاران برفشاند زمستان لاجرم بي برگ ماند 120

حكايت ۶

پادشاهي پسري باديبي داد وگفت اين فرزند تست تربيتش
چنان كن كه يكي از فرزندان خود سالي برو سعي كرد
وبجائي نرسيد وفرزندان اديب در فضل وبلاغت منتهي شدند
ملک دانشمند را مواخذه كرد وگفت وعده را خلاف كردي 125
وشرط وفا بجاي نياوردي گفت اي ملک تربيت يكسانست
وليكن استعداد مختلف

After fome time, that which I had predicted from his diffolute conduct, I faw verified, he was clothed in rags, and begging a morfel of victuals. I was diftreffed at his wretched condition, and did not think it confiftent with humanity to fcratch the durwaifh's wound with reproach, or to fprinkle falt upon it, but I faid in my heart, "profligate men, when intoxicated with pleafure, reflect not on the day of poverty. The tree which in the fummer has a profufion of fruit, is confequently without leaves in the winter."

TALE VI.

A king placed his fon with a preceptor and faid, "This is your fon, educate him in the fame manner as one of your own." The preceptor took pains with him for a year, but without fuccefs, whilft his own fons were completed in learning and accomplifhments. The king reprimanded the preceptor, and faid, "You have broken your promife, and not acted faithfully." He replied, "O king the education was the fame, but the capacities are different.

قطعه

گرچه سیم و زر ز سنگ آید همي   در همه سنگي نباشد زر و سیم

130 بر همه عالم همي تابد سهیل   جاي انبان میکند، جايي ادیم

حکایت ۷

یکي را شنیدم از پیران مربّي که مریدیرا میگفت چندانکه تعلق خاطر آدمي زاده بروزیست اگر بروزي ده بودي بمقام از ملایکه درگذشتي

135 قطعه

فراموشت نکرد ایزد دران حال
که بودي نطفهٔ مدفون و مدهوش
روانت داد و عقل وطبع و ادراک
جمال ونطق و راي وفکرت وهوش

140 ده انگشتت مرتب کرد بر دست
دو بازویت مرکب ساخت بردوش

Although filver and gold are produced from a ftone, yet thefe metals are not to be found in every ftone. The ftar Canopus fhines all over the world, but the fcented leather comes only from Yemen."

TALE VII.

I have heard that a learned old man was faying to one of his fcholars, " If a man would but fix his mind as much on God, as he does on wordly goods, he would furpafs the angels God did not forget you when you were as yet unformed in the womb, but beftowed on you a foul, with reafon, temper, intellect, beauty, fpeech, jûdgment, reflection, and fenfation; he furnifhed thy hands with ten fingers, and fet two arms on thy fhoulders.

کنون پنداري اي ناچيز همت
که خواهد کردنت روزي فراموش

حکايت ۸

اعرابي را ديدم که پسر خود را ميگفت يا بنيّ انک مسئول يوم 145
القيمة ماذا اکتسبت لايقال بمن انتسبت يعني ترا خواهند
پرسيد که عملت چيست ونگويند که پدرت کيست

قطعه

جامهٔ کعبه را که مي بوسند او نه از کرم پيله نامي شد
با عزيزي نشست روزي چند لاجرم همچو او گرامي شد 150

حکايت ۹

در تصانيف حکما آورده اند که کژدم را ولادت معهود نيست
چنانکه ساير حيوانات را بلکه احشاي مادر را بخورند و
شکمش بدرند و راه صحرا گيرند و آن پوستها که در خانه
کژدم بينند اثر آنست اين نکته را پيش بزرگي همي گفتم گفت 155

Doſt thou think, O worthleſs wretch, that he will neglect to provide thee with daily bread."

TALE VIII.

I ſaw an Arab who ſaid to his ſon, " O my child in the day of reſurrection they will aſk you, what have you done in the world; and not from whom are you deſcended?" That is, they will inquire about your virtue, and not about your father, " The cloth that covers the Kaaba and which they kiſs, is not famous from having been manufactured by the ſilkworm; it aſſociated ſome days with one who is venerable, on which account it became venerable like himſelf."

TALE IX.

In the writings of the ſages, they have related, that ſcorpions are not produced according to the ordinary courſe of nature, as other animals, for that they devour the mother's intrails, and tear open her belly, and flee to the deſert; and the ſkins which are found in the holes of ſcorpions give proof of this matter. I mentioned this extraordinary circumſtance to a wiſe man, who ſaid,

دل من بصدق این حدیث گواهي میدهد و جز چنین نشاید
بود که در حالت خردي با مادر و پدر چنین معامله کرده اند
لاجرم در بزرگي چنین مقبولند و محبوب

قطعه

164 پسري را پدر وصیّت کرد کاي جوانمرد یاد گیر این پند
هر که با اهل خود وفا نکند نشود دوست روي دولتمند

لطیفه

کزدم را گفتند چرا بزمستان بیرون نمي آئي گفت بتابستانم
چه حرمتست که بزمستان نیز بیایم

165 حکایت ۱۰

زن درویشي حامله بود مدت حملش بسر آمد درویش را
در همه عمر فرزند نیامده بود گفت اگر خداي عز و جل مرا
پسري دهد جز این خرقه که پوشیده ام هرچه ملک منست ایثار
درویشان کنم اتفاقاً زنش پسري آورد شادماني کرد و سفره

my heart bears evidence to the truth of the obfervation; and it cannot be otherwife; for fince in their infancy they behaved fo towards their parents, therefore they are thus approved and beloved in riper age.' A father exhorted his fon faying, " Young man, ftore up this leffon in your memory, he who is not grateful to thofe who gave him birth, will never be favored by fortune.' They afked a fcorpion why he did not ftir abroad in the winter; he replied, " what reputation have I in fummer, that I fhould come again in winter."

TALE X.

The wife of a Durwaifh was with child, and the term of pregnancy completed. The durwaifh, who never yet had a fon, faid, " if the Almighty will grant me a fon, I will diftribute in charity to the poor all that I poffefs, excepting the religious habit on my back." It happened that his wife was delivered of a fon, at which he rejoiced, and made an entertainment

یاران بموجب شرط بتهناد پس از چند سال که از سفر شام باز آمدم 170
بمحله آن درویش برگذشتم و از کیفیت حالتش پرسیدم گفتند
بزندان شده درست گفتم سبب چیست گفتند پسرش خمر
خورده است و عربده کرده و خون یکی ریخته و از شهر گریخته
پدر را بعلت آن سلسله درنای و بند گران برپای نهاده
اند گفتم این بلا را بدعا از خدا خواسته است 175

قطعه

زنان باردار ای مرد هشیار اگر وقت ولادت مار زایند
ازان بهتر بنزدیک خردمند که فرزندان ناهموار زایند

حکایت ۱۱

طفل بودم که بزرگی را پرسیدم از بلوغ گفت در کتب مسطور 180
است که سه نشان دارد یکی پانزده سالگی و دوم احتلام
سوم برآمدن موی زهار امّا درحقیقت یک نشان دارد آن
که در بند رضای حق جل و علا بیش ازان باشد که در بند

for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the durwaish had dwelt, and asked how he went on. They told me he was in the town gaol. I asked the reason. They replied, "his son got drunk, had a quarrel, and killed a man, and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said, "his own prayer brought down this misfortune from God. O man of understanding, it is better in the opinion of the wise, that a woman in labour should bring forth a serpent than wicked children."

TALE XI.

When I was a boy, I was conversing with a holy man about manhood, who replied that the greatest proof of being arrived at a state of maturity was one's being more intent on the means of pleasing the Almighty,

حظ نفس خویش هرکه در واین صفت موجود نیست محققان

185 بالغ نشمارندش

قطعه

بصورت آدمی شد قطرهٔ آب

که چل روزش قرار اندر رحم ماند

وگر چل ساله را عقل و ادب نیست

190 بتحقیقش نشاید آدمی خواند

قطعه

جوانمردي و لطفست آدمیت

همین نقش هیولانی مپندار

هنر باید که صورت می توان ساخت

195 بایوانها در از شنگرف و زنگار

چو انسانرا نباشد فضل و احسان

چه فرق از آدمی با نقش دیوار

بدست آوردن دنیا هنر نیست

یکی را گر توانی دل بدست آر

than how to gratify the passions, and he added that whosoever possesses not this disposition, the profoundly learned do not consider in a state of puberty. A drop of water, after remaining forty days in the womb, obtained the human form; but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form: virtue also is requisite; for a human figure may be painted on the gate of the palace, with vermilion and verdigrease. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wisdom to acquire worldly wealth, but to gain one single heart.

200 حکایت ۱۲

سالي نزاع درميان پيادگان حجاج افتاد و داعي هم دران
سفر پياده بود انصاف درسر و روي يکديگر افتاديم و داد
فسق وجدال بداديم کجاوه نشيني را شنيدم که با عديل
خود ميگفت يا للعجب پياده عاج چون عرصهٔ شطرنج بسر مي برد
205 فرزين مي شود يعني به ازان ميشود که بود و پيادگان
حجاج باديه را بسر بردند و بتر شدند

قطعه

از من بگوي حاجي مردم گزاي را
کو پوستين خلق بآزار ميدرد
210 حاجي تو نيستي شترست از براي آنکه
بيچاره خار ميخورد و بار ميبرد

حکایت ۱۳

هندوئي نفط اندازي همي آموخت حکيمي گفتش ترا که خانه
نينيست بازي نه اينست

TALE XII.

On a certain year, there happened a quarrel amongst the pilgrims who were going on foot to Mecca, and I was also of that number. They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion, " how wonderful that the ivory pawns in the game of Chess on crossing the whole board become Viziers (or Queens) increasing their quality; but that the foot pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the skin of his fellow creature, thou art not so true a pilgrim as the poor camel, who feeds on thistles, and carries a load.

TALE XIII.

An Indian was teaching others how to make fireworks, when a wise man said to him " this is not a fit play for you who inhabit a house made of reeds."

بيت

115

تا نداني كه سخن عين صوابست مگوي
وانچه داني كه نه نيكوش جوابست مگوي

حكايت ۱۴

مردكي را درد چشم خاست پيش بيطاري رفت كه مرا دوا كن
120 بيطار ازانچه در چشم چهارپايان كردي در ديده او كشيد كور
شد خصومت پيش داور بردند گفت برو هيچ تاوان نيست اگر
اين خر نبودي پيش بيطار نرفتي مقصود ازين سخن آنست
كه هركه نا آزموده را كار بزرگ فرمايد با آن كه ندامت برد
نزديك خردمندان بخفت راي منسوب گردد

قطعه

125

ندهد هوشمند روشن راي بفرومايه كارهاي خطير
بورياباف اگرچه بافندست نبرندش بكارگاه حرير

Until you are perfuaded that the difcourfe is ftrictly proper, fpeak not; and whatever you know will not obtain a favorable anfwer, afk not.

TALE XIV.

A little man, being ftruck with a pain in his eyes, went to a farrier, defiring him to apply a remedy. The farrier, applying to his eyes what he was ufed to adminifter to quadrupeds, the man became blind, upon which he complained to the magiftrate. The magiftrate faid get away, there is no plea for the damages, for if this fellow had not been an afs, he would not have applied to the farrier. The application of this ftory is, that whofoever employs an inexperienced perfon on a weighty matter, befides fuffering repentance, will, in the opinion of the wife, be confidered of a weak underftanding. The wife man, of enlightened mind, entrufts not an important bufinefs to one of mean abilities. The mat maker, although a weaver, yet is not employed in the filk manufactory.

حکایت ۱۵

یکی از بزرگان پسری شایسته داشت وفات یافت پرسیدندش
که بر صندوق تربتش چه نویسم گفت آیات کتاب مجید را 130
عزت وشرف بیش ازانست که برچنین جایها نویسند که بروزگار
سوده گردد وخلایق برو بگذرند وسگان بروشاشند اگر بضرورت
چیزي مینویسید این دو بیت کفایت میکند

قطعه

وه که هرگه که سبزه در بستان 135
بدمیدي چه خوش شدي دل من
بگذراي دوست تابوقت بهار
سبزه بیني دمیده از گل من

حکایت ۱۶

پارسائي بریکي از خداوندان نعمت گذر کرد دید که بنده 140
را دست وپاي استوار بسته عقوبت همي کرد گفت اي پسر

TALE XV.

A certain great man, having loſt a worthy ſon, they aſked what inſcription ſhould be put upon his grave ſtone. The father replied, " the verſes of the Koran are too ſacred and holy to be written on ſuch a place as this, expoſed to be effaced by the trampling of men's feet, and to be defiled by dogs. If there is a neceſſity of writing ſome thing, the following lines will be ſufficient. O the ſeaſon when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of ſpring, when you will behold graſs growing out of my clay.

TALE XVI.

A holy man, paſſing by a rich man, who having bound a ſlave hand and feet, was puniſhing him; ſaid, " O my ſon,

همچو تو مخلوقي را خداي عزوجلّ اسير حكم تو گردانيده
است و ترا بروي فضيلت نهاده شكر نعمت حق تعالي بجاي آر
وچندين جفا بروي روا مدار نبايد كه فردا در قيامت اين
145 بنده از تو به باشد و شرمساري بري

مثنوي

بر بنده مگير خشم بسيار جورش مكن و دلش ميازار
اورا تو بده درم خريدي آخر نه بقدرت آفريدي
اين حكم وغرور وخشم تا چند هست از تو بزرگتر خداوند
150 اي خواجه ارسلان وآغوش فرمان ده خود مكن فراموش
در خبرست از پيغمبر عليه السلام كه بزرگتر حسرتي در روز
قيامت آن باشد كه بندهٔ صالح را ببهشت برند و خداوند
فاسق را بدوزخ

قطعه

155 برغلامي كه طوع خدمت تست
خشم بي حد مران و طيره مگير

God has made ſubject to thee a human creature like thyſelf, and has given thee the ſuperiority over him, for which return thanks to God, and do not ſuffer ſuch violence to be committed. It will not be proper that to-morrow, in the reſurrection, this ſlave ſhould be better than thyſelf, and that thou ſhouldſt ſuffer ſhame. Be not angry beyond meaſure with your ſlave, oppreſs him not, neither diſtreſs his feelings. Thou haſt bought him for ten [illegible], but after all thou didſt not create him. To what length wilt thou carry this pride, inſolence and rage? thou haſt a maſter greater than thyſelf. O thou who haſt for thy ſlaves Arſelan and Aghoaſh, forget not thy ſuperior lord. There is a tradition of the prophet having ſaid, "that the greateſt mortification at the day of judgment will be when the pious ſlave is carried to paradiſe, and the wicked maſter condemned to hell." Upon the ſlave whoſe ſervices you can command, exerciſe not boundleſs ſeverity nor capriciouſneſs;

که فضیحت بود بروز شمار
بندهٔ آزاد وخواجه در زنجیر

حکایت ۱۷

سالي ازبلخ باشاميان سفر بود راه ازحرامیان پرخطرجواني 160
بدرقه همراه ماشد سپرباز وچرخ انداز وسلحشور وبیش زور
که ده مرد توانا کمان اورا زه کردندي وزوراوران روي زمین
پشت اورا بزمین نیاوردندي امّا متنعم بود وسایه پرورده
نه جهان دیده ونه سفر کرده رعد کوس دلاوران بگوش او
نرسیده وبرق شمشیر سواران ندیده 165

بیت

نیفتاده در دست دشمن اسیر
بگردش نباریده باران تیر

اتفاقاً من واین جوان دربي هم دوان هران دیوارقدیم

for it will be difgraceful, in the day of reckoning, to fee the flave at liberty and the mafter in chains.

TALE XVII.

On a certain year, I was travelling from Balk, with fome people of Damafcus, and the road was infefted with robbers. There was a young man of our party, an expert handler of the fhield, a mighty archer, a brandifher of all weapons, fo ftrong that ten men could not draw his bowftring; and the moft powerful wreftler on the face of the earth, had never brought his back to the ground: but he was rich, and had been nurfed in the fhade, was inexperienced in the world, and no traveller. The thundering found of the martial drum had never reached his ear, neither had his eyes feen the lightning of the horfemen's fwords. He had never been made prifoner by the enemy, nor had the arrows fallen in fhowers around him. It happened that I and this young man were running together, every wall

170 که پیش آمدي بقوت بازو بیفگندي وهر درخت عظیم که
دیدي بزور سرپنجه برکندي وتفاخر کنان گفتي

بیت

پیل کو تا کتف و بازوي گردان بیند
شیر کو تا کف و سرپنجهٔ مردان بیند

175 ما درین حالت بودیم که دو هندو از پس سنگ سر برآوردند
و قصد قتل ما کردند در دست یکي چوبي و در بغل دیگري
کلوخ کوبي جوانرا گفتم چه پایي

بیت

بیار انچه داري زمردي و زور
180 که دشمن بپاي خود آمد بگور

تیر و کمان را دیدم از دست جوان افتاده ولرزه بر استخوان

بیت

نه هر که موي شگافد بتیر جوشن خاي
بروز حملهٔ جنگ آوران بدارد پاي

that came in his way he pulled down, and every large tree that he saw, by the force of his arm, he tore up by the roots. He was boasting saying, "where is the elephant that you may behold the shoulders of the hero? where is the lion that you may see the fingers and palm of the brave man?" We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other a sling under his arm. I said to the young man, "why do you stop? Shew your strength and valour, for here is the enemy within a foot of his grave." I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one, who can split a hair with an arrow that will pierce a coat of mail, is able to stand against the warrior in the day of battle.

چاره جز آن ندیدیم که رخت وسلاح وجامه رها کردیم وجان 185
بسلامت بدر بردیم

قطعه

بکارهاي گران مرد کاردیده فرست
که شیر شرزه درآرد بزیر خم کمند
190 جوان اگرچه قوي بال و پیلتن باشد
بجنگ دشمنش از هول بگسلد پیوند
نبرد پیش مصاف آزموده معلومست
چنانکه مسئلهٔ شرع پیش دانشمند

حکایت ۱۸

195 توانگر زادهٔ را دیدم برسر گور پدرش نشسته وبا درویش بچه
مناظره درپیوسته که صندوق تربت پدرم سنگین است وکتابهٔ
رنگین وفرش رخام انداخته وخشت پیروزه درو ساخته بگور
پدرت چه ماند خشتي دو فراهم آورده ومشتي دو خاک بران

We faw no other remedy for ourfelves, but to leave our accoutrements, furrender our arms and efcape with our lives. On an affair of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has ftrength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day of battle. A man of experience is as well qualified to act in war, as the learned man is to expound a cafe of law.

TALE XVIII.

I faw the fon of a rich man, fitting by his father's tomb, and difputing with the fon of a durwafh, faying, "My father's monument is of ftone, the infcription is in gold, and the pavement is made of marble teffelated with turcois coloured bricks. What is your father's grave but a couple of bricks laid together; and fprinkled with a handful of earth?"

پاشید ۰ درویش پسر این بشنید وگفت خاموش که تا پدرت

200 زیر این سنگ گران برخود بجنبید ۰ بساشد پدر من به بهشت

رسید ۰ باشد در خبرست موت الفقراء راحة

بیت

خر که کهتر نهند بروي بار برة آسوده ترکند رفتار

قطعه

205 مرد درویش که بار ستم فاقه کشید
بدر مرگ همانا که سبکبار آید
وانکه در نعمت ودر راحت وآسایش زیست
مردنش زین همه شک نیست که دشوار آید
بهمه حال اسیري که زبندي برهد
210 بهترش دان زامیري که گرفتار آید

حکایت ۱۹

بزرگي را پرسیدم از معني این حدیث که اعدي عدوک

نفسک التي بین جنبیک گفت بحکم آنکه هران دشمن که باوي

The son of the durwaish on hearing this said, "Hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived at paradise." There is a saying of the prophet, "that to the poor, death is a state of rest." The ass who carries the lightest burden travels easiest. In like manner the durwaish who bears the burthen of poverty will enter the gate of death lightly loaded, whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner.

TALE XIX

They enquired of a religious man the meaning of this tradition, "You have not any enemy so powerful as the passion of lust, which is within you." He replied, "because that any enemy to whom

احسان کني دوسته گرده مگر نفس که چندان که مدا را

پیش کني مخالفت زیادت کند 215

قطعه

فرشته خوي شود آدمي بکم خوردن

وگرخوري چوبهایم بیوفتي چوجماد

مراد هر که برآري مطیع امرتو شد

خلاف نفس که گردن کشد چویافت مراد 220

حکایت ۲۰

یکي درصورت درویشان نه برسیرت ایشان درمحفلي دیدم

نشسته و شنعتي درپیوسته و دفترشکایت بازکرده و ذم توانگران

آغاز سخن بدینجا رسانیده که درویشان را دست قدرت

بسته است و توانگران را پاي ارادت شکسته 225

بیت

کریمان را بدست اندر درم نیست

درم داران عالم را کرم نیست

you ſhew kindneſs becomes your friend, excepting luſt, the indulgence of which increaſes its enmity." By abſtinence a man may obtain the diſpoſition of an angel, but if you eat like a beaſt, you will be degraded to an inanimate foſſil. Thoſe whom you gratify, become obedient to your command; but luſt, on the contrary, when indulged, is rebellious.

TALE XX.

I ſaw, ſitting in a company, a certain perſon who wore the habit of a durwaiſh, but without poſſeſſing the diſpoſition of one, and being inclined to be querulous, he had opened the book of complaint, and began cenſuring the rich. The diſcourſe was turning on this point, that durwaiſhes have not the means, and the rich not the inclination to be charitable. Thoſe poſſeſſed of liberal minds, have no command of money, and the wealthy worldlings have no munificence.

مرا که پروردهٔ نعمت بزرگانم این سخن ناپسند آمد گفتم ای
230 یار توانگران دخل مسکینانند و ذخیرهٔ گوشه نشینان و مقصد
زایران و کهف مسافران و متحمل بار گران از بهر راحت دیگران
دست تناول بطعام انگه برند که متعلقان و زیردستان بخورند
و فضلهٔ مکارم ایشان با رامل و پیران و اقارب و جیران رسیده

نظم

235 توانگرانرا و قفست و نذر و مهمانی
زکوة و فطره و اعتاق و هدی و قربانی
توکی بدولت ایشان رسی که نتوانی
جزاین دو رکعت و آن هم بصد پریشانی

اگر قدرت جود ست و اگر قوت سجود توانگران را به میسر
240 میشود که مال مزکی دارند و جامهٔ پاک و عرض مصون و دل
فارغ و قوت طاعت در لقمهٔ لطیفست و صحت عبادت در کسوهٔ
نظیف پیداست که از معدهٔ خالی چه قوت آید و از دست

To me, who owe my support to the bounty of the great, this language was not at all grateful. I said, " O my friend, the rich are the revenue of the poor, a store house for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of burthens for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even those, with an hundred difficulties? The rich perform both moral and religious duties, in the most perfect manner, because they possess wealth, out of which they bestow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meat's, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand?

تهي چه مروت و ازپاي بسته چه سير آيد و ازشكم گرسنه
چه خير

قطعه

245

شب پراگنده خسپد آن كه پديد نبود وجه بامدادانش

مور گرد آورد بتابستان تا فراغت بود زمستانش

فراغت با فاقه نه پيوندد و جمعيت در تنگدستي صورت نه

بندد يكي تحريمه عشا بسته و ديگري منتظر عشا نشسته هرگز

250 اين بدان كي ماند

بيت

خداوند روزي بحق مشتغل پراگنده روزي پراگنده دل

پس عبادت اينان بمحل قبول نزديكترست كه جمعند وحاضر

نه پريشان وپراگنده خاطر كه اسباب معيشت ساخته وباوراد

255 عبادت پرداخته عرب گويند اعوذ بالله من الفقر المكب ومجاورة

من لا احب ودرخبر است الفقر سواد الوجه في الدارين گفت نشنيده

how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for tomorrow. The ants store up in summer, that in winter they may enjoy rest. Leisure and poverty are not found together, and satisfaction dwelleth not with distress. One is standing up to evening prayers, whilst the other is sitting down wishing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, God defend me from distressful poverty, and from the neighbourhood of him whom I dislike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds." My antagonist asked, "have you not heard

که پیغمبر علیه السلام گفت الفقر فخري گفتم خاموش که اشارت
خواجهٔ عالم بفقر طایفه ایست که مردان میدان رضا اند وتسلیم تیر
قضا نه اینان که خرقه ابرار بوشند ولقمه ادرار فروشند

260 رباعی

اي طبل بلــند بانگ درباطن هیچ
بي توشــه چه تدبیرکني وقت پسیچ
روي طمع ازخــلق به پیچ ارمردي
تسبیح هــزاردانه بر دست مــپیچ

265 درویش بی معرفت نیارامد تا فقرش بکفر انجامد که کاد الفقر ان یکون
کفرا نشاید جز بوجود نعمت برهنه را بوشیدن یا در استخلاص
گرفتاري کوشیدن ابناي جنس مارا بمرتبه ایشان که رساند و ید علیا
بید سفلی چه ماند نه بیني که حق جلّ وعلا در محکم تنزیل از
نعیم اهل بهشت خبرمیدهد که اولئک لهم رزق معلوم فواکه وهم
270 مکرمون في جنّات النعیم تا بداني که مــشغول کفاف از دولت
عفاف محرومست وملک فراغت زیر نگین رزق معلوم

that the prophet said, poverty is my glory?" I replied, "be silent, for the prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny; and not those who in a religious garb sell the scraps which have been given them in charity. O loud sounding empty drum, how will you manage on the march without provisions? If thou art a man, free thyself from wordly avarice, instead of turning in your hand a string of a thousand beads. A durwaish without vital religion, will not rest until his poverty ends in blasphemy. He who is in poverty, is in danger of blasphemy. Without the command of riches, you cannot clothe the naked, nor use means for liberating captives: How can such as ourselves attain to their dignity, and what comparison is there, between the hand that bestows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradise? For them are appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a subsistence, is excluded from this portion of bliss and that tranquillity of mind requires a fixed income.

بیت

تشنگان را نماید اندر خواب همه عالم بچشم چشمهٔ آب
هرکجا سختي کشيده وتلخي چشيده رابيني خودرابشره درکارهاي
مخوف اندازد و ازتوابع آن نپرهيزد و ازعقوبت آخرت نه هراسد و 275
حلال ازحرام نشناسد

قطعه

سگي راگر کلوخي بر سـر آيد زشادي برجهد کين استخوانست
وگر نعشي دو کس بر دوش گيرند ليم الطبع پندارد که خوانست
امّا صاحب دنيا بعين عنايت ملحوظست و بحلال از حرام محفوظ 280
من همانا که تقرير اين سخن نکردم و برهان بيان نياوردم انصاف
از تو توقع دارم هرگز ديدي که دست دعائي برکتف بسته
يا بي نوايي در زندان نشسته يا پرده معصومي دريده يا کفي
از معصم بريده الا بعلت درويشي شيرمردان را بحکم ضرورت
در نقبها گرفته اند وکعبها سفته و محتملست که درويش را 285

To thofe who are thirfty, the whole world appear in their dreams a fpring of a water. You will every where fee a perfon who is in diftrefs commit atrocious actions without any hefitation; not being deterred by the dread of future punifhment, he difcriminates not between lawful and unlawful. If a dog is ftruck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two perfons fhould carry a corpfe on their fhoulders, a mean wretch might fuppofe it a tray of victuals: but the rich man, whom God hath regarded with the eye of favor, by the performance of what is lawful, is preferved from the commiffion of what is illegal. Thus, although I have not fully difcuffed the fubject, nor adduced any fubftantial proofs in fupport of my arguments, I rely on your juftice for a decifion. Did you ever fee a mendicant with his arms tied to his back, or in prifon; or the veil of innocence rent, or the hand amputated (for theft) without its having been occafioned by poverty? Men intrepid as lions, are driven by want to undermine men's houfes, and are in confequence bound by the heels. And it is poffible

نفس امّاره مطالبت کند چون قوّت احسانش نباشد بعصیان
مبتلا گردد که بطن و فرج توامانند یعني دو فرزند یک شکمند
مادام که این برجاست آن برپاست شنیدم که درویشي را
با حدث خبثي بگرفتند با آن که شرمساري بود بیم سنگساري
290 بود گفت اي مسلمانان زرندارم که زن کنم و قوّت ندارم که صبر کنم
چه کنم لا رهبانیة في الاسلام و از جمله مواجب سکون و جمعیت
درون که خداوندان نعمت راست یکي آن آنست که هر شب
صنمي در برگیرند و هر روز جواني از سر که صبح تابانرا دست از
صباحت او بر دلست و سروخرامان را پاي خجالت در گل
295 بیت

بخون عزیزان فروبرده چنگ   سر انگشتها کرده عنّاب رنگ

محالست که با وجود حسن طلعت او گرد مناهي گردند و یا قصد
تباهي کنند

بیت

300 دلي که حور بهشتي ربود و یغما کرد
کي التفات کند بر بتان یغمائي

بیت

من کان بین یدیه ما اشتهي رطب
یغنیه ذلک عن رجم العنا قید

that the durwaish at the instigation of lust, not having power to restrain it, may commit sin. He who has in his possession a nymph of paradise, what inclination can he entertain for the damsels of Yughmâ? He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters on the tree.

اغلب تهیدستان دامن عصمت بمعصیت آلایند وگرسنگان نان ربایند 305

بیت

چون سگ درنده گوشت یافت

نپرسد کین شتر صالحست یا خر دجال

بسیار مستوران بعلت درویشي درعین فساد افتاده اند وعرض 310 گرامي بباد زشت نامي داده اند

بیت

با گرسنگي قوّت پرهیز نماند افلاس عنان از کف تقوي بستاند

حالي که من این سخن بگفتم عنان طاقت درویش از دست تحمل برفت وتیغ زبان برکشید واسپ فصاحت درمیدان وقاحت جهانید 315 وبرمن دوانید وگفت چندان مبالغه دروصف ایشان کردي وسخنهاي پریشان گفتي که وهم تصور کند که زهر فاقه را تریاقند ویا کلید خزاینهٔ ارزاق مشتي اند متکبر ومغرور و معجب ونفور ومشتغل مال ونعمت مفتتن جاه وثروت سخن نگویند الّا بسفاهت

In general, thofe in indigent circumftances, want chaftity; as thofe who are ftarving fteal bread. When a ravenous cur gets meat, he enquires not whether the flefh is of Saleh's camel or of the afs of Dujal. Many men, naturally well difpofed, have been led by poverty into wickednefs, and have given their good name to the wind of difrepute. Amidft the cravings of hunger, the power of abftaining ceafes, poverty fnatcheth the reins out of the hand of piety." At the moment that I uttered thefe words, the durwaifhe's patience being exhaufted, he attacked me with all the vehemence of loquacity, and faid, "You have exagegrated their praife to fuch a degree, and have talked fo extravagantly on the fubject, that one would fuppofe them to be the antidote againft the venom of poverty, and the key of the ftores of providence. But they are a fet of proud, arrogant, felf-conceited, abominable fellows, infatiable after money, and poffeffions, intoxicated with rank and opulence, who fpeak not without infolence,

320 ونظر نکنند الا بکراهت علما را بگدائی منسوب کنند وفقرا را به بی
سروپائی معیوب گردانند بغرور مالی که دارند وعزت جاهی که
پندارند برترا ازهمه نشینند وخودرا بهتر ازهمه بینند نه آن در سر
دارند که بکسی سر بردارند بیخبر از قول حکما که گفته اند هرکه
بطاعت از دیگران کمست وبنعمت بیش بصورت توانگرست وبمعنی
325 درویش

بیت

گر بی هنر بمال کند کبر بر حکیم   کون خرش شمار اگر گاو عنبرست

گفتم مذمت ایشان روا مدار که خداوندان کرمند گفت خطا گفتی
که بندهٔ درمند چه فایده که ابر آذرند وبرکسی نمیبارند وچشمهٔ
330 آفتابند وبرکسی نمی تابند وبرمرکب استطاعت سوارند ونمی
رانند قدمی بهر خدا نه نهند ودرمی بی منّ واذی ندهند ومالی
بمشقت فراهم آورند وبخست نگه دارند وبحسرت بگذارند وحکما
گفته اند سیم بخیل وقتی از خاک بر آید که وی بخاک در آید

nor behold any one but with contempt, the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themſelves poſſeſſed, and vaunting in their ſuperiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the ſages have ſaid, that whoſoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wiſe man, reckon ſuch a one an aſs, although he be an Ambergris ox." I ſaid, "ſpeak not diſdainfully of them, as they are the maſters of generoſity." He replied, "you ſpeak erroneouſly, for they are ſlaves to their money. Of what uſe are they, if they are the clouds of Azur, and do not ſhower down benefits; or of what advantage, if they are the fountain of light, and do not ſhine on any one, and are mounted on the ſteed of power without performing any courſe? They ſtir not a ſtep in the ſervice of God, and part not with a direm without diſtreſſing you with the obligation. They labour in amaſſing wealth, preſerve it with avarice, and part with it with regret, verifying the ſaying of the ſages, That the miſer's money comes

بيت

برنج وسعي كسي نعمتي بچنگ آرد 335

دگركس آيد وبي رنج وسعي بردارد

گفتم بربخل خداوندان نعمت وقوف نيافتند الا بعلت گدائي
ورنه هركه طمع يكسو نهد كريم و بخيلش يكسان نمايد محك
داند كه زرچيست وگدا داند كه ممسك كيست گفتا بتجربه
آن ميگويم كه متعلقان بردربرد ارند وغليظان شدادرا بر 340
گمارند تا باز عزيزان ندهند ودست برسينه صاحب تميزان نهند
وگويند كه كس درسراي نيست وبحقيقت راست گفته باشند

بيت

آن را كه عقل وهمت وتدبير وراي نيست

خوش گفت پرده داركه كس درسراي نيست 345

گفتم بعذرآن كه ازدست متوقعان بجان آمده اند وازرقعه
گدايان بفغان ومحال عقلست كه اگرريگ بيابان درشود
چشم گدايان پرنشود

One perfon by his exertions gets money, which another comes and takes away without pains or trouble." I replied, " you know nothing of the parfimony of the wealthy, excepting by means of beggary, for otherwife, whofoever lays afide avarice fees no difference between the bountiful man, and the mifer. The touchftone proves what is gold, and the beggar him who is ftingy." He faid, " I fpeak of them from experience, for they keep a guard at their gate, and ftation rude violent men to deny admittance to their deareft friends, and thefe feizing the collars of men of diftinction, declare, that nobody is at home; and verily they fay truly. He who hath neither wifdom, liberality, prudence, nor judgment, of him the porter fays rightly that no one is in the houfe." I replied, " in this they are excufable, becaufe they are teafed out of their lives with importunate folicitations, and tormented with beggarly petitions, and it is a contradiction to reafon to fuppofe, that if the fands of the defert were converted into pearls, they would fatisfy the eyes of the beggars.

بيت

350 ديدهٔ اهل طمع بنعمت دنيا ❊ پر نشود همچنانکه چاه بشبنم

حاتم طائي که ببابان نشين بود اگر در شهر بودي از جوش

گدايان بيچاره گشتي وجامه برتن او پاره کردندي گفتا که من بر حال

ايشان رحمت ميبرم گفتم نه که بر مال ايشان حسرت ميخوري

ما درين گفتار و هردو بهم گرفتار هر بيدقي که براندي بدفع آن

355 بکوشيدمي و هر شاهي که بخواندي بفرزين بپوشيدمي تا

نقد کيسهٔ همت همه در باخت و تير جعبهٔ حجّت همه بينداخت

قطعه

هان تا سپر نيفکني از حملهٔ فصيح

کورا جز آن مبالغهٔ مستعار نيست

360 دين ورز و معرفت که سخندان سجع گوي

بر در سلاح دارد و کس در حصار نيست

عاقبة الامر دليلش نماند ذليلش کردم دست تعدّي دراز

کرد و بيهوده گفتن آغاز و سنّت جاهلانست که چون بدليل

The eye of an avaricious man cannot be ſatisfied with wealth, any more than a well can be filled by dew. Hatim Tai was an inhabitant of the deſert, had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the cloaths off his back." He ſaid, "I pity their condition." I replied "not ſo, for you envy them their riches." We were talking thus, oppoſing force to force; when he advanced a pawn I endeavoured to repel it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhauſted all the caſh in his purſe, and had ſpent all the arrows of the quiver of diſputation. Take care not to throw down the ſhield when combating with an orator, who hath nothing but borrowed turgid eloquence. Practiſe thou religion and ſerve God, for the verboſe orator who meaſures his periods, exhibits arms before the gate, but there is nobody withinſide of the caſtle. At length, when having no arguments left, I had put him to ſhame, he became outrageous and ſpoke incoherently. It is the way with the ignorant, when confounded by the adverſary's arguments,

از خصم فرو مانند سلسله خصومت بجنبانند چون آذر بت‌تراش
که بحجت با پسر بر نیامد بجنگ برخاست که قال الله تعالی 365
لئن لم تنته لارجمنک دشنامم داد سقطش گفتم گریبانم درید
زنخدانش گرفتم

قطعه

او درمن و من درو فتاده   خلق از پی ما دوان و خنده
انگشت تعجب جهانی   از گفت و شنید ما بدندان 370

القصه مرافعهٔ این سخن پیش قاضی بردیم و بحکومت عدل
راضی شدیم تا حاکم مسلمانان مصلحتی بجوید و درمیان
توانگران و درویشان فرقی بگوید قاضی چون هیات ما بدید
و منطق ما بشنید سر بجیب تفکر فرو برد و بعد از تامل بسیار سر
برآورد و گفت ای آنکه توانگران را ثنا گفتی و بر درویشان 375
جفا روا داشتی بدانکه هرجا که گلست خارست و با خمر خمار
ست و بر سر گنج مار وانجا که در شهوارست نهنگ مردم خوار
ست لذت عیش دنیا را لدغهٔ اجل در پس ست و نعیم بهشت
را دیو مکاره در پیش

to have recourſe to violence, as Azur the idol maker, when he could not convince his ſon Abraham by arguments, began to quarrel, as God hath ſaid, " Of a truth, if thou wilt not give up this point, I will ſtone thee." He gave abuſe, I retorted harſhly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and aſtoniſhed at our conduct. In ſhort, we referred our diſpute to the Cazy, and agreed to abide by his impartial deciſion, in order that a mahommedan judge might reſolve, what was adviſable, and diſcriminate between the rich and the poor. When the Cazy ſaw our faces, and heard our diſcourſe, he ſunk his chin into the collar of reflection, and after mature conſideration raiſed up his head and ſaid, " O thou who haſt ſpoken in praiſe of the rich, I would have thee to know that there is no roſe without a thorn, and that wine is accompanied with intoxication, hidden treaſure has it's dragon; in the ſame place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleaſure, is followed by the ſting of death; and the lights of paradiſe are intercepted by crafty ſatan.

بيت 380

جور دشمن چه کند گر نکشد طالب دوست
گنج و مار و گل و خار و غم و شادي بهمند

نظر نکني در بستان که بيد مشکست وچوب خشک همچنان
در زمرهٔ توانگران شاکرند وکفورو در حلقه درويشان صابرند
385 وضجور

بيت

اگر ژاله هر قطرهٔ دُر شدي   چو خرمهره بازار ازو پُر شدي

مقرّبان حضرت حق جلّ وعلا توانگرانند درويش سيرت و
درويشانند توانگر همت مهين توانگران آنست که غم درويشان
390 بخورد و بهين درويشان آنکه کم توانگران نگيرد قال الله
تعالي ومن يتوکل علي الله فهو حسبه پس روي عتاب از من
بدرويش کرد و گفت اي که گفتي توانگران مشتغل مناهي
اند و مست ملاهي نعم طايفهٔ چنين که گفتي هستند قاصر همت

He ought to submit to violence from an enemy, who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry trunks? in like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of durwaishes some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the almighty consist of rich men, who have the disposition of durwaishes, and of durwaishes possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor; and the best of durwaishes is he who looketh not to the rich for his support: for God hath said, " He who trusteth in god, requires no other's help." The Cazy, having ceased reprehending me, turned towards the durwaish and said, " You who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal,

وکافر نعمت ببرند وبنهند وبخورند ونه هند اگر بمثل باران
نبارد ویا جهان طوفان برآرد باعتماد مکنت خویش از محنت 395
درویش نپرسند وآز خداي تعالي نترسند

بيت

گر از نیستي دیگري شد هلاک مرا هست بط را ز طوفان چه باک

بيت

وراکبات نیاقا في هوادجها لم یلتفتن الي من غاص في الکثب 400

بيت

دونان چو گلیم خویش بیرون بردند
گویند چه غم گر همه عالم مُردند

قومي برین صفت که بیان کردم وطایفهٔ دگر خوان نعم نهاده
وصلاي کرم درداده وابرو بتواضع کشاده طالب نام ومغفرت 405
وصاحب دنیا وآخرت چون بندگان حضرت پادشاه عالم موید
من عند الله مظفر ومنصور علي الاعداي مالک ازمنهٔ الانام

and ungrateful towards God, who gather money, and hoard it; who enjoy themselves, and give not to others, if, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not enquire after the diftrefs of the poor, nor fear God. If another fhould be annihilated by diftrefs, I exift, what has a goofe to fear from a deluge. The women who are mounted on camels, feel not in their litters for him who perifhes in the fand. Mean perfons, when they have efcaped with their own blanket, fay, what fignifies it, if the whole world fhould die. There are fome of this defcription, but I have feen others who having fpread the table of generofity, and proclaimed munificence, with affable countenance feek reputation, and afk pardon of God; enjoying the things of this world, and of futurity; like his majefty the king of the world, who is affifted by the grace of God, the conqueror of his enemies, lord paramount of nations,

حامي ثغور الاسلام وارث ملك سليمان اعدل ملوك الزمان
مظفر الدين ابوبكر سعد ادام الله ايامه ونصر اعلامه

قطعه 410

پدر بجاي پسر هرگز اين كرم نكند
كه دست جود تو با خاندان آدم كرد
خداي خواست كه برعالم به بخشايد
ترا برحمت خود پادشاه عالم كرد

415 قاضي چون سخن بدين پايه رسانيد وازحد قياس ما اسب
مبالغه درگذرانيد بمقتضاي حكم قضا رضا داديم وازما مضي
درگذشتيم وبعد ازماجري طريق مدارا گرفتيم وسر بتدارك
برقدم يكديگر نهاديم وبوسه برسر و روي همدگر داديم وختم
سخن بدين دو بيت بود

قطعه 420

مكن زگردش گيتي شكايت اي درويش
كه تيره بختي اگر هم برين نسق مردي
توانگرا چو دل و دست كامرانت هست
بخور به بخش كه دنيا وآخرت بردي

defender of the strong holds (of religion) heir of the kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozuffiruddeen Abûbekr Sâd, may God prolong his days and grant victory to his standards. A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow blessing on mankind, through his mercy made you king of the world."
When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other's hands and face, and the disputation concluded with these words, "O durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow, that thou mayest obtain the blessing of heaven, in this life, and in futurity."

باب هشتم در آداب صحبت

حکمت ۱

۱ مال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال عاقلي
را پرسیدم که نیکبخت کیست و بد بخت چیست گفت نیکبخت
آنکه خورد و کشت و بد بخت انکه مرد و هشت 5

بیت

مکن نماز بران هیچکس که هیچ نکرد
که عمر در سر تحصیل مال کرد و نخورد

حکمت ۲

حضرت موسي علیه السلام قارون را نصیحت کرد که احسن 10
کما احسن الله الیک نشنید و عاقبتش شنیدي

قطعه

آنکس که بدینار و درم خیر نیندوخت
سر عاقبت اندر سر دینار و درم کرد

CHAPTER VIII.

Rules for conduct in life.

No. 1.

Riches are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, who is fortunate, and who is unfortunate? He replied he was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money, without making any use of it.

No. 2.

The prophet Moses, upon whom be peace, thus admonished Karoon, "Do thou good, in the same manner that God hath done good unto thee." He did not listen, and you have heard of his end. He who hath not done good with his money, hath lost his future hopes in attending to the acquisition of riches.

خواهي متمتع شوي از نعمت دنيا 15
باخلق كرم كن چو خدا با تو كرم كرد

عرب گويد جد ولا تمنن فان الفايدة اليك عايدة يعني به بخش
واعطا ده ومنت منه كه فايده آن بتو باز گردد

قطعه

20 درخت كرم هر كجا بيخ كرد گذشت از فلك شاخ و بالاي او
گر اميد داري كزو بر خوري بمنت منه اره بر پاي او

قطعه

شكر خداي كن كه موفق شدي بخير
زانعام فضل او نه معطل گذاشتست
25 منت منه كه خدمت سلطان همي كني
منت شناس ازو كه بخدمت بداشتست

حكايت ۳

دو كس رنج بيهوده بردند و سعي بي فايده كردند يكي انكه

If thou wish to derive benefit from worldly riches, shew that kindness towards thy fellow creatures that God hath bestowed on thee. The Arabs say, "be bountiful without accounting it an obligation, when most certainly the benefit will return to you." Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at it's root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

No. 3.

Two persons took trouble in vain, and used fruitless endeavours; he who acquired wealth,

مال اندوخت ونخورد ودیگر آن که علم آموخت وعمل نکرد

30 مثنوي

علم چندانکه بیشتر خواني چون عمل در تو نیست ناداني

نه محقق بود نه دانشمند چار پائي برو کتابي چند

آن تهي مغز را چه علم وخبر که برو هیزمست یا دفتر

حکمت ۴

35 علم از بهر دین پرورد نست نه از بهر دنیا خوردن

بیت

هرکه پرهیز وعلم و زهد فروخت خرمني گرد کرد وپاک بسوخت

حکمت ۵

عالم نا پرهیزگار کوراست مشعله دار یهدي ولا یهتدي

40 بیت

بي فایده هرکه عمر درباخت چیزي نخرید وزر بینداخت

حکمت ۶

ملک از خردمندان جمال گیرد ودین از پرهیزگاران کمال

without enjoying it. and he who taught wisdom, but did not practise it. How much soever you may study science, when you do not act wisely, you are ignorant. The beast whom they load with books, is not profoundly learned and wise, what knoweth his empty skull whether he carries firewood or books.

No. 4.

Science is to be used for the preservation of religion, and not for the acquisition of wealth. Whosoever prostituted his abstinence, reputation, and learning for gain, formed a granary, and then consumed it entirely.

No. 5.

A learned man, without temperance, is a blind man carrying a link; he sheweth the road to others, but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing any thing.

No. 6.

A kingdom gains credit from wise men, and religion obtains perfection from the virtuous.

يابد پادشاهان بدنصيحت خردمندان محتاجترند که خردمندان

45 بتقرب پادشاهان

قطعه

پندم اگر بشنوي اي پادشاه ｜ در همه دفتر به از ين پند نيست
جز بخردمند مفرما عمل ｜ گرچه عمل کار خردمند نيست

حکمت ۷

50 سه چيز بي سه چيز پايدار نماند مال بي تجارت و علم بي بحث
و ملک بي سياست

حکمت ۸

رحم آوردن بر بدان ستمست بر نيکان و عفو کردن از ظالمان
جورست بر مظلومان

55 بيت

خبيث را چو تعهد کني و بنوازي
بدولت تو گنه ميکند بانبازي

Kings ftand in more in need of wife men, than wife men do of appointments at court. Liften O king, to my advice, for you have not a more valuable maxim, in all your archives, than this, "Entruft not your affairs to any but wife men, although public bufinefs is not the occupation of the wife."

No. 7.

Three things are not permanent without three things, wealth without commerce, fcience without argument, nor a kingdom without government.

No. 8

Shewing mercy to the wicked* is doing injury to the good, and pardoning oppreffors, is injuring the oppreffed. When you connect yourfelf with bafe men, and fhew them favor, they commit crimes with your power, whereby you participate in their guilt.

[illegible]

حكمت ٩

بر دوستي پادشاهان اعتماد نتوان كرد و بر آواز خوش كودكان غرّه نبايد بود كه آن بخيالي متبدّل شود و اين بخوابي متغير گردد

بيت

معشوق هزار دوست را دل ندهي
ور ميدهي دل بجدائي بنهي

حكمت ١٠

هر آن سرّي كه داري با دوست در ميان منه چه داني كه وقتي دشمن گردد و هر بدي كه تواني كردن با دشمن مرسان باشد كه روزي دوست گردد رازي كه خواهي نهان ماند با كسي در ميان منه اگرچه معتمد بود كه هيچكس بر سرّ تو مشفقتر نباشد

No. 9.

You cannot rely on the friendſhip of kings, nor confide in the ſweet voices of boys, for thoſe change on the ſlighteſt ſuſpicion, and theſe alter in the courſe of a night. Give not your heart to her who has a thouſand lovers; but if you ſhould beſtow it on her, be prepared for a ſeparation.

No. 10.

Reveal not to a friend every ſecret that you poſſeſs, for how can you tell but what he may ſometime or other become your enemy. Likewiſe inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wiſh to preſerve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be ſo true to your ſecret as yourſelf.

قطعه

خاموش به که ضمیر دل خویش

باکسي گفتن وگفتن که مگوي

اي سليم آب زسر چشمه ببند

که چو پرشد نتوان بستن جوي 75

سخني در نهان نبايد گفت

که بهر انجمن نشايد گفت

حکمت ۱۱

دشمني ضعيف که در طاعت آيد ودوستي نمايد مقصود وي جز آن

نيست که دشمني قوي گردد وگفته اند بردوستي دوستان اعتماد 80

نيست تا بتملق دشمنان چه رسد هرکه دشمن کوچک را حقير شمارد

بدان ماند که آتش اندک را مهمل گذارد

قطعه

امروز بکش که ميتوان کشت کاتش چو بلند شد جهان سوخت

مگذار که زه کند کمان را دشمن چو بتير ميتوان دوخت 85

It is safer to be silent, than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never speak a word in secret, which may not be related in every company.

No. 11.

A weak enemy, who becomes obedient, and shews friendship, does so with no other design but to become a more powerful adversary, as they have said, "Even the sincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who despises a weak enemy, resembles him who neglects a spark of fire. Extinguish it to day, whilst you are able, for when it blazes into a flame, it destroys a world. Permit not your enemy to string his bow, whilst you are able to pierce him with an arrow.

حکمت ۱۲

سخن درمیان دو دشمن چنان گوي که اگر دوست شوند شرم زده نباشي

مثنوي

میان دوکس جنگ چون آتشست
سخن چین بد بخت هیزم کشست
کنند این وآن خوش دگر باره دل
وي اندر میان کور بخت و خجل
میان دو تن آتش افروختن
نه عقلست خود درمیان سوختن

90

95

قطعه

درسخن با دوستان آهسته باش تا ندارد دشمن خونخوار گوش
پیش دیوارانچه گوئي هوش دار تا نباشد در پس دیوار گوش

حکمت ۱۳

هر که با دشمنان دوستان خود صلح کند سرآزار دوستان دارد 70

No. 12.

Speak in such manner between two enemies, that should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated, and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not over-hear you. Take care what you say before a wall, as you cannot tell who may be behind it.

No. 13

Whosoever formeth an intimacy with the enemies of his friends, does so to injure the latter.

بیت

بشوای خردمند ازان دوست دست
که با دشمنانت بود هم نشست

حکیت ۱۴

75 چون در امضای کار متردد باشی آن طرف اختیار کن که بی آزار تر بر آید

بیت

با مردم سهل گوی دشوار مگوی
با آنکه در صلح زند جنگ مجوی

حکیت ۱۵

80 تا کار بزر می آید جان در خطر افگندن نشاید

بیت

چو دست از همه حیلتی در گسست
حلالست بردن بشمشیر دست

O wise man! wash your hands of that friend, who associates with your enemies.

No. 14.

When, in transacting business, you are under any hesitation, make choice of that side which will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

No. 15.

As long as an affair can be compassed by money, it is not advisable to put one's life in danger. When the hand has failed in every trick, it is lawful to draw the sword.

حکمت ۱۶

85

برعجز دشمن رحمت مکن که اگر قادر شود نکند

بیت

دشمن چو بینی ناتوان لاف از بروت خود مزن
مغزیست در هر استخوان مردیست در هر پیرهن

هر که بدي را بکشد خلق را از بلاي او برهاند و اورا از عذاب خداي 90

قطعه

پسندیدست بخشایش و لیکن منه بر ریش خلق آزار مرهم
ندانست آنکه رحمت کرد بر مار که آن ظلمست بر فرزند آدم

حکمت ۱۷

نصیحت از دشمن پذیرفتن خطاست ولیکن شنیدن رواست تا بخلاف 95
آن کار کني که آن عین صوابست

مثنوي

حذر کن زانچه دشمن گوید آن کن که بر زانو زني دست تغابن
گرت راهي نماید راست چون تیر ازو برگرد و راه دست چپ گیر

No. 16.

Shew not mercy to a weak enemy, for if he becomes powerful he will not ſpare you. When you ſee an enemy weak, twiſt not your whiſkers in boaſting; there is marrow in every bone, and every coat covers a man Whoſoever killeth a wicked man, relieveth the world from his injuries, and delivereth himſelf from the wrath of God. Forgiveneſs is commendable, but apply not ointment to the wound of an oppreſſor. Knoweth he not that whoſoever ſpareth the life of a ſerpent, committeth injury towards the ſons of Adam.

No. 17.

It is not adviſable to follow the advice of an enemy; you may hear what he has to ſay, in order that you may act contrary thereto; and which is perfect reaſon. Avoid that which an enemy tells you to do, for if you follow his advice, you will ſmite your knees with the hands of ſorrow. If he ſhews you a road, ſtraight as an arrow, turn from it, and go the other way.

حکمت ۱۸ 100

خشم بیش از حد وحشت آرد ولطف بي وقت هیبت ببرد نه چندان درشتي کن که از تو سیر گردند ونه چندان نرمي که برتو دلیر شوند

مثنوي

درشتي ونرمي بهم در بهست　　چو رگ زن که جرّاح ومرهم نهست

105 درشتي نگیرد خردمند بیش　　نه سستي که ناقص کند قدر خویش

نه مر خویشتن را فزوني نهد　　نه یکباره تن در زبوني دهد

مثنوي

شباني با پدر گفت اي خردمند　　مرا تعلیم ده پیرانه یک پند

بگفتا نیک مردي کن نه چندان　　که گردد خیره گرگ تیز دندان

حکمت ۱۹ 110

دو کس دشمن ملک و دینند پادشاه بي حلم و زاهد بي علم

بیت

بر سر ملک مباد آن ملک فرمان ده
که خدا را نبود بندهٔ فرمان بردار

No. 18.

Anger, when exceffive, createth terror, and kindnefs out of feafon deftroys authority. Be not fo fevere as to caufe difguft, nor fo lenient as to encourage audacity. Severity and lenity fhould be tempered together; like the furgeon, who, when he ufes the lancet, applies alfo a plafter. A wife man carries not feverity to excefs, nor fuffers fuch relaxation as will leffen his own dignity. He over rates not himfelf, neither doth he altogether neglect his confequence. A fhepherd faid to his father; "O thou who art wife, teach me one maxim from your experience." He replied, "be complacent, but not to that degree that they may infult you with the fharp teeth of the wolf."

No. 19.

Two perfons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient fervant of God.

115 حکمت ۲۰

پادشاه باید که تا بحدّي بر دشمنان خشم نراند که دوستان را اعتماد نماند که آتش خشم اوّل در خداوند خشم افتد آنگه زبانه بخصم رسد یا نرسد

مثنوی

120 نشاید بني آدم خاک زاد — که در سر کند کبر و تندي و باد
ترا با چنین گرمي و سرکشي — نپندارم از خاک از آتشي

قطعه

در خاک بیلقان برسیدم بعابدي
گفتم مرا بتربیت از جهل پاک کن
125 گفتا برو چو خاک تحمل کن اي فقیه
یا هر چه خواندهٔ همه در زیر خاک کن

مطایبه ۲۱

بدخوي در دست دشمني گرفتار ست که هر کجا که رود از چنگ عقوبت او خلاص نیابد

No. 20.

It behoveth a king, not to shew wrath towards his enemies, to such a degree, as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suits not the earth-born sons of Adam to assume pride, ferocity and vanity. You who have so much heat and pertinacity, I do not consider as created of earth, but of fire. In the land of Baelkân, I visited a religious man, to whom I said, "cleanse me from ignorance by your doctrine!" He replied, "go and suffer with patience, like the earth, O learned in the law, or else bury in the earth all that you have studied."

No. 21.

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot escape from the clutches of his own punishment.

بيت

130

اگر ز دست بلا بر فلک رود بد خوي
ز دست خوي بد خويش در بلا باشد

پند ۲۲

چو بيني که در سپاه دشمن تفرقه افتاد تو جمع باش و اگر جمع
135 شوند از پريشاني انديشه کن

قطعه

برو با دوستان آسوده بنشين   چو بيني در ميان دشمنان جنگ
وگر بيني که با هم يکزبانند   کمان را زه کن و بر باره بر سنگ

تنبيه ۲۳

140 دشمن چو از همه حيلتي در ماند سلسله دوستي بجنباند پس
آنگه بدوستي کارها کند که دشمن نتواند کرد

پند ۲۴

سر مار بدست دشمن بکوب که از احدي الحسنيين خالي
نباشد اگر اين غالب آمد مار کشتي و اگر آن از دشمن رستي

If the wicked man ſhould eſcape to heaven from the hand of calamity, he would continue in calamity from the ſenſe of his own evil diſpoſition.

No. 22.

When you ſee diſcord amongſt the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you ſee contention amongſt your enemies, go and ſit at eaſe with your friends, but when you ſee them of one mind, ſtring you bow, and place ſtones upon the ramparts.

No. 23.

When the enemy has failed in all other artifices, he will propoſe friendſhip; that under its appearance he may effect what he could not compaſs as an open adverſary.

No. 24.

Bruiſe the ſerpent's head with the hand of your enemy; which cannot fail of producing one of theſe two advantages. If the enemy ſucceeds, you have killed the ſnake, and if the latter prevails, you have got rid of your enemy.

بيت

145

برو زمعرکه ایمن مشو زخصم ضعیف
که مغز شیر بر آرد چو دل زجان بر داشت

پند ۲۵

خبري که داني دلي بیازارد تو خاموش باش تا دیگري بیارد

150

بيت

بلبلا مژده بهار بیار   خبر بد ببوم باز گذار

تحذیر ۲۶

پادشاه را بر خیانت کسي واقف مگردان مگر انکه که بر قبول کلي واثق باشي وگرنه درهلاک خود همي کوشي

155

بيت

پس سخن گفتن انگاه کن   که داني که درکار گیرد سخن

مطایبه ۲۷

هرکه نصیحت خود رایي میکند او خود بنصیحت دگري محتاجست

In the day of battle, confider not yourfelf fafe, becaufe your adverfary is weak; for he who becomes defperate, will take out the lion's brains.

No. 25.

When you have any thing to communicate that will diftrefs the heart of the perfon whom it concerns, be filent, in order that he may hear from fome one elfe. O nightingale bring thou the glad tidings of fpring, and leave bad news to the owl.

No. 26.

Inform not the king of the perfidy of any one, excepting you are affured that he will entirely approve of it; for otherwife you are only working your own deftruction. When you are purpofing to fpeak any thing, do it when you know that your words will take effect.

No. 27.

He who gives advice to a felf conceited man, ftands himfelf in need of counfel from another.

ملاطفه ۲۸

فریب دشمن مخور و غرور مدّاح مخر که آن دام زرق نهاده
است و این کام طمع کشاده احمق را ستایش خوش آید چون
لاشه که در کعبش دمی فربه نماید

قطعه

165 الا تا نشنوی مدح سخن گوی — که اندک مایه نفعی از تو دارد
اگر روزی مرادش بر نیاری — دو صد چندان عیوبت بر شمارد

تربیت ۲۹

متکلم را تا کسی عیب نگیرد سخنش صلاح نپذیرد

بیت

170 مشو غرّه بر حسن گفتار خویش — به تحسین نادان و پندار خویش

ملاطفه ۳۰

همه کس را عقل خود بکمال نماید و فرزند خویش بجمال

قطعه

یکی جهود و مسلمان نزاع میکردند
175 چنان که خنده گرفت از حدیث ایشانم

No 28.

Be not caught by the deceit of an enemy, nor be proud of the praise of a flatterer; for that has spread the thin net, and this has opened the palate of avarice. A blockhead is pleased with praise, like a corpse whose inflated heel has the appearance of plumpness. Take care how you listen to the voice of the flatterer, who in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

No 20

Unless some one points out to an orator his defects, his discourse will never be correct. Be not vain of the elegance of your discourse, from the commendation of an ignorant person, neither upon the strength of your own judgment

No 30.

Every one thinks his own wisdom perfect, and his own child beautiful. A Jew and a Mahommedan were disputing in a manner that made me laugh,

بطیره گفت مسلمان گر این قبالهٔ من
درست نیست خدایا جهود میرانم
جهود گفت بتوریت میخورم سوگند
اگر خلاف کنم همچو تو مسلمانم
180 گر از بسیط زمین عقل منعدم گردد
بخود گمان نبرد هیچکس که نادانم

مطایبه ۳۱

ده آدمی بر سفره بخورند و دو سگ بر جیفه بسر نبرند حریص
باجهانی گرسنه است و قانع بنانی سیر

185 بیت

رودهٔ تنگ بیک نان تهی پر گردد
نعمت روی زمین پر نکند دیدهٔ تنگ

مثنوی

پدر چون دور عمرش منقضی گشت   مرا این یک وصیت کرد و بگذشت
که شهوت آتشست ازوی به پرهیز   بخود بر آتش دوزخ مکن تیز 190

the mahommedan said in wrath, " if this deed of conveyance is not authentic, may God cause me to die a Jew." The Jew said, " I make oath on the Pentateuch, and if I swear falsely, I am a Mahommedan like you." If wisdom was to cease throughout the world, no one would suspect himself of ignorance.

No. 31.

Ten men will sit at one table, but two dogs will not be satisfied with one carcase. The avaricious man, with the whole world at his command, is hungry; whilst he who is contented, is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat, but the narrow sight is not satisfied with all the riches on the face of the earth. My father when the term of his life was expired, gave me this one advice and departed, " Lust is a fire, shun it; precipitate not yourself into the flames of hell;

195 دران آتش نداري طاقت سوزن بصبر آبي براين آتش زن امروز

نصيحت ۳۲

هرکه درحال توانائي نيکوئي نکند در وقت نا تواني سختي بيند

بيت

بد اختر تر از مردم آزار نيست که روز مصيبت کسش يار نيست

200 حکمت ۳۳

جان در حمايت يک دمست و دنيا وجودي ميان دو عدم دين بدنيا فروشان خرند يوسف بفروشند تا چه خرند الم اعهد اليکم يا بني آدم ان لا تعبدوا الشيطان

بيت

205 بقول دشمن پيمان دوست بشکستي

ببين که از که بريدي و با که پيوستي

تنبيه ۳۴

شيطان با مخلصان بر نمي آيد و سلطان با مفلسان

ſince you will not have ſtrength to ſupport that burning, quench the preſent flame with the water of patience."

No. 32.

He who when he hath the power doeth not good, when he loſes the means will ſuffer diſtreſs. There is not a more unfortunate wretch than the oppreſſor, for in the day of adverſity nobody is his friend.

No. 33.

Life depends upon the ſupport of a ſingle breath, and worldly exiſtence is between two non exiſtences. Thoſe who ſell religion for the world, are aſſes; they ſell Joſeph and get nothing in return, "Did I not bargain with you, O ſons of Adam, that you ſhould not ſerve Satan? By the advice of an adverſary, you are breaking your promiſe with your friend: behold from whom you have ſeparated, and with whom you have united yourſelves."

No. 34.

Satan cannot prevail over the righteous, neither the king, againſt the poor.

Y y y.

مثنوي

واسش مدهٔ آن که بي نمازست ور خود دهنش زفاقه بازست 210

کو فرض خدا نمي گذارد از قرض تو نيز غم ندارد

قطعه

خاک مشرق شنيدهٔ ام که کنند بچهل سال کاسهٔ چيني

صد بروزي کنند در بغداد لاجرم قيمتش همي بيني

215

قطعه

مرغک از بيضه برون آيد و روزي طلبد

وآدمي بچه ندارد خبر از عقل و تميز

آن که ناگاه کسي گشت بچيزي نرسد

واين بتمکين و فضيلت بگذشت از همه چيز

220

حکايت ۳۵

آبگينه همه جا هست ازان قدرش نيست

لعل دشوار بدست آيد ازانست عزيز

Truſt not him who neglecteth his prayers to God, even although his mouth be kept open by faſting; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the eaſt they are forty years in making a china cup: they make a hundred in a day at Baghdad, and conſequently you ſee the meanneſs of the price. A chicken, as ſoon as it comes out of the egg, ſeeks its food; but an infant hath not reaſon and diſcrimination. That which was ſomething all at once, never arrives at much perfection; and the other by degrees, ſurpaſſes all things in power, and excellence. Glaſs is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

کارها بصبر برآید و مستعجل بسر درآید

مثنوي

225 بچشم خویش دیدم دربیابان
که مرد آهسته بگذشت از شتابان
سمند بادپا از تگ فروماند
شتربان همچنان آهسته میراند

ملا طقه ۳٦

230 نادان را به از خاموشي نیست و اگر این مصلحت بدانستي نادان نبودي

قطعه

چون نداري کمال و فضل آن به که زبان در دهان نگه داري
آدمي را زبان فضیحه کند جوز بي مغز را سبکساري

قطعه

231 خري را ابلهي تعلیم میداد برو برصرف کرده عمر دایم
حکیمي گفتش اي نادان چه کوشي درین سودا بترس از لوم لایم

No. 35.

Affairs are accomplifhed through patience, and the hafty man faileth in his undertakings. I faw with my own eyes in the defert, a man who walked flowly, get before one who went faft. The fleet fteed was tired with galloping, whilft the camel driver proceeded in an equal flow pace.

No. 36.

Nothing is fo good for an ignorant man as filence; and if he was fenfible of this, he would not be ignorant. When you poffefs not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into difgrace. The nut without a kernel is of light weight. A ftupid man was training an afs, and fpent all his time upon it. Somebody faid, " O blockhead what art thou endeavouring to do? for this foolifh attempt expect reprehenfion from the cenforious.

نیاموزد بهایم از تو گفتار   تو خاموشي بیاموز از بهایم

مثنوي

هرکه تأمل نکند در جواب   بیشتر آید سخنش ناصواب   240

یا سخن آراي چو مردم بهوش   یا بنشین همچو بهایم خموش

مطایبه ۳۷

هرکه با دانا تر از خود بحث کند تا بدانند که داناست بدانند که نادانست

245   بیت

چون در آید به از توئي بسخن
گرچه به داني اعتراض مکن

لطیفه ۳۸

هرکه به بدان نشیند نیکي نه بیند

250   مثنوي

گر نشیند فرشتهٔ با دیو   وحشت آموزد و خیانت وریو

از بدان نیکوئي نیاموزي   نکند گرگ پوستین دوزي

Brutes will not acquire speech from thee learn thou silence from them." Whosoever doth not reflect before he giveth an answer, will generally speak improperly. Either arrange your words as a man of sense, or else sit quiet like a brute.

No. 37.

Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance. When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections.

No. 38.

Whosoever associates with the wicked, will not see good. If an angel should keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practises not the tanner's art.

لطیفه ۳۹

مردمانرا عیب نهانی آشکارا مکن که مرایشان را رسوا کنی وخود را بی اعتبار کنی

تشبیه ۴۰

255

هرکه علم خواند وعمل نکرد بدان ماند که گاو راند وتخم نیفشاند

عبرت ۴۱

از تن بیدل طاعت نیاید وپوست بی مغز بضاعت را نشاید

تشبیه ۴۲

260

نه هرکه در مجادله چست در معامله درست

بیت

بس قامت خوش که زیر چادر باشد
چون باز کنی مادر مادر باشد

حکمت ۴۳

265

اگر شبها همه قدر بودی پس شب قدر بی قدر بودی

No. 39

Publish not men's secret faults, for by disgracing them, you make yourself of no repute.

No. 40.

Whosoever acquired knowledge, and did not practise it, resembleth him who ploughed but did not sow.

No. 41

Obedience is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel, is not fit for store

No. 42.

Not every one that is ready to dispute is quick in transacting business. A form may appear handsome under a sheet, but remove it, and you find a grandmother

No. 43.

If every night was a night of power, many of such nights would be disregarded.

بیت

گر سنگ همه لعل بدخشان بودی
پس قیمت لعل و سنگ یکسان بودی

8

270

حکمت ۴۴

نه هر که بصورت نیکوست سیرت زیبا دروست که کار اندرون دارد نه پوست

قطعه

توان شناخت بیک روز در شمایل مرد
که تا کجاش رسیدست پایگاه علوم
275
ولی ز باطنش ایمن مباش و غرّه مشو
که خبث نفس نگردد بسالها معلوم

تحذیر ۴۵

هر که با بزرگان ستیزد خون خود ریزد

280

قطعه

خویشتن را بزرگ می بیند   راست گفتند یک دو بیند لوچ

If every ſtone was a Budukſhan ruby, the ruby and the pebble would be of equal value.

No. 44.

It is not every graceful form that contains a good diſpoſition; for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners to what degree of knowledge he has attained, however be not ſecure againſt his mind; neither be proud of your diſcovery, for a malignant ſpirit is not to be detected in many years.

No. 45.

Whoſoever contendeth with the great, ſheds his own blood. He who thinks himſelf great has been compared to one who ſquints and ſees double.

زود بيني شكسته پيشاني — تو كه بازي بسر كني با غوچ

پند ۴۶

پنجه با شير و مشت با شمشير كار خردمندان نيست

285 بيت

جنگ و زورآوري مكن با مست — پيش سرپنجه در بغل نه دست

تحذير ۴۷

ضعيفي كه با قوي دلاوري كند يار دشمنست در هلاك خويش

قطعه

290 سايه پرورده را چه طاقت آن — كه رود با مبارزان بقتال

سست بازو بجهل ميفگند — پنجه با مرد آهني چنگال

توبيخ ۴۸

هركه نصيحت نشنود سر ملامت شنيدن دارد

بيت

295 چون نيايد نصيحتت در گوش — اگرت سرزنش كنم خاموش

You will get a broken front by ſporting your head againſt a ram.

No. 46

It is not the part of a wiſe man to box with a lion, or to ſtrike his fiſt againſt a ſword. Neither fight nor contend with one more powerful than yourſelf; put your hand under your arm pit.

No. 47.

A weak man, who contends with one that is ſtrong, befriends his adverſary, by his own death. He who was nurſed in the ſhade, how is he able to accompany the heroes to battle? He who hath not ſtrength in his arm, acts fooliſhly, in oppoſing one who has a wriſt of iron.

No. 48.

He who liſtens not to advice, ſtudies to hear reprehenſion. When advice gains no admiſſion into the ear, if they reprehend you, be ſilent.

لطیفه ۴۹

بي هنران هنرمندان را نتوانند دیدن همچون سگان بازاري سگ شکاري را بینند و مشغله برآرند وپیش آمدن نیارند

300

تحذیر ۵۰

سفله چون بهتر باکسي برنیاید بخبثش درپوستین افتد

بیت

کند هرآینه غیبت حسود کوته دست
که درمقابله گنگش بود زبان مقال

305

شکایت ۵۱

اگر جور شکم نیستي هیچ مرغي در دام نیفتادي بلکه صیاد دام نه نهادي

بیت

شکم بند دست است وزنجیر پاي
شکم بنده کمتر پرستد خداي

310

No. 49.

The vicious cannot endure the fight of the virtuous; in the fame manner as the curs of the market howl at a hunting dog, but dare not approach him.

No. 50.

When a mean wretch cannot vie with another in virtue, out of his wickednefs, he begins to flander. The abject envious wretch will flander the virtuous man when abfent; but when brought face to face, his loquacious tongue becomes dumb

No. 51.

But for the cravings of the belly, not a bird would have fallen into the fnare, nay the fowler would not have fpread his net The belly is chains to the hands, and fetters to the feet. He who is a flave to his belly feldom worfhips God.

عبرت ۵۲

حکیمان دیر خورند و عابدان نیم سیر و زاهدان تا سد رمق و جوانان تا طبق برگیرند و پیران تا عرق کنند اماقلندران چندانکه در معده جای نفس نماند و بر سفره روزی کس

بیت

315

اسیر بند شکم را دو شب نگیرد خواب
شبی ز معده سنگی شبی ز دل تنگی

وعظ ۵۳

مشورت با زنان تباهست و سخاوت با مفسدان گناه

شعر

320

خبیث را چو تعهد کنی و بنوازی بدولت تو گنه میکند بانبازی

حکمت ۵۴

هر کرا دشمن پیش است گر نکشد دشمن خویش است

بیت

325 سنگ در دست و مار سر بر سنگ نکند مرد هشیار درنگ

No. 52.

Wiſe men eat late; holy men half ſatisfy their appetites; and hermits take only what is ſufficient to ſuſtain life; young men devour all that is in the diſh; the old eat until they ſweat: but the Calenders devour ſo voraciouſly that there is not in their ſtomachs room for drawing breath; nor is there left on the table a morſel for any one He who is a ſlave to his belly ſleeps not for two nights, one night from a loaded ſtomach, and the next night through want.

No. 53.

To conſult with women is ruin; and to be liberal towards the ſeditious is a crime. When you ſupport and favor the vicious, you commit wickedneſs with your power by participation

No. 54.

Whoſoever hath his adverſary in his power, and doth not deſtroy him, is an enemy to himſelf. When there is a ſtone in the hand, and the head of a ſnake under the ſtone, the prudent man delayeth not execution.

ترحم بر پلنگ تیز دندان   ستم کاري بود برگوسفندان

وگروهي بخلاف این مصلحت دیده اند وگفته اندکه درکُشتن بندیان تامل اولیتر است بحکم انکه اختیار باقیست نوان کُشت وتوان هشت واگر بي تامل کشته شود محتملست که مصلحتي فوت شود که تدارک آن ممتنع باشد 330

بیت

لبک سهلست زنده بیجان کرد   کشته را باز زنده نتوان کرد
شرط عقلست صبر تیر انداز   انکه رفت ازکمان نیاید باز

حکمت ۵۵

حکیمي که باجهال درافتد باید که توقع عزت ندارد وگرجاهل 335 بزبان آوري برحکیمي غالب اند عجب نیست سنگیست که جوهر را شکند

بیت

چه عجب گر فرورود نفسش   عندلیبي غراب هم نفسش

To shew mercy to the sharp teethed tiger, would be doing injury to the sheep. But others have advanced the contrary, and said, that in the execution of a prisoner delay is best, because you retain the power of killing or of releasing: but should he be put to death without deliberation, good counsel may perchance be lost, since reparation is impossible. It is easy to take away life, but impossible to restore it. It is a rule of reason that the archer should have patience, for when the arrow has left the bow, it will not return.

No. 55.

The wise man, who engages in a controversy, with those who are ignorant of the subject, should not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, should overpower a wise man, it is not to be wondered at, because a common stone will break a jewel. Why is it surprizing if a nightingale should not sing, when a crow is in the same cage?

بيت

340 گر هنرمندز او باش جفائي بيند تا دل خويش نيازارد و درهم نشود
سنگ بد گوهر اگر کاسهٔ زرين شکند قيمت سنگ نيفزايد و زر کم نشود

حکيت ۵۶

خردمندي را که در زمرهٔ اجلاف سخن صورت نه بندد شگفت مدار
که آواز بربط از غلبهٔ دهل برنيايد و بوي عنبر از بوي گنده سير فرو ماند

345 شعر

بلند آواز نادان گردن انداخت که دانا را به بي شرمي بينداخت
نمي داني که آهنگ حجازي فرو ماند ز بانگ طبل غازي
جوهر اگر در خلاب افتد همچنان نفيس است و غبار گر بفلک رسد
همچنان خسيس استعداد بي تربيت دريغست و تربيت
350 نامستعد ضايع خاکستر اگرچه نسبتي عالي دارد که آتش جوهر
علويست وليکن چون بنفس خود هنري ندارد با خاک برابرست
و قيمت شکر نه از ني است بلکه آن خود از خاصيت ويست مشک
آنست که خود ببويد نه آنست که عطار بگويد دانا چو طبله

If a virtuous man is injured by a vagabond, he ought not be sorry, or angry. If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened.

No 56

If a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is confounded by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust flies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Ashes, although of high origin, fire being of a noble nature, yet having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the

عطارست خاموش وهنرنماي ونادان چون طبل غازي بلند آواز
ومیان تهي ویافه درایي . 355

نظم

عالم اندر میان بیخبران مثلي گفته اند صدّیقان
شاهدي در میان کورانست مصحفي در سراي زندیقان
چوکنعان را طبیعت بي هنر بود پیمبرزادگي قدرش نیفزود
هنر بنماي اگر داري تو گوهر گل از خارست وابراهیم آذر 360

حکایت ۵۷

دوستي را که بعمري فراچنگ آرند نشاید که بیکدم بیازارند

بیت

سنگي بچند سال شود لعل پارهٔ
زنهار تا بیک نفسش نشکني بسنگ 365

حکایت ۵۸

عقل در دست نفس چنان گرفتار است که مرد عاجز در دست
زن گربز

druggift's cheft, filent but full of virtues; and the blockhead refembles the warrior's drum, noify but an empty prattler. A wife man, in the company of thofe who are ignorant, has been compared by the fages to a beautiful girl in the company of blind men; or to the Koran in the houfe of an infidel. When the land of Canaan was without virtue, the birth of Jofeph did not increafe its dignity. Shew your virtue, if you poffefs nobility; for the rofe fprang from the thorn, and Abraham from Azur.

No. 57.

A friend whom you have been gaining during your whole life, you ought not to be difpleafed with in a moment. A ftone is many years becoming a ruby, take care that you do not deftroy it in an inftant againft another ftone.

No. 58.

Reafon is under the power of fenfe; as a man becomes weak in the hand of an artful woman

بيت

در خرمي بر سرائي ببند که بانگ زن ازوي برآيد بلند

370 حکمت ٥٩

راي بي قوت مکر و فسونست و قوت بي راي جهل و جنون

بيت

تميز بايد و تدبير و عقل وانگه ملک

که ملک و دولت نادان سلاح جنگ خودست

375 حکمت ٦٠

جوانمردي که بخورد و بدهد به از عابدي که روزه دارد و بنهد

هر که ترک شهوت از بهر قبول خلق کرده است از شهوت حلال

در شهوت حرام افتاده است

بيت

380 عابد که نه از بهر خدا گوشه نشيند بيچاره در آينه تاريک چه بيند

بيت

اندک اندک بهم شود بسيار دانه دانه است غله در انبار

اندک اندک خيلي شود و قطره قطره سيلي گردد

Shut the door of that house of pleasure, which you hear resounding with the loud voice of a woman.

No. 59.

A purpose, without power, is fraud and deceit; and power without design is ignorance and madness. The first requisites are judgement, prudence and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant, is furnishing weapons against themselves.

No. 60.

The liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whosoever hath forsaken luxury, to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God; what shall the hopeless wretch behold in a dark mirror. A little and a little collected together, become a great deal; the heap in the barn consists of single grains, and drop and drop form an inundation.

حکمت ۶۱

۱۶۲ عالمي را نشايد که بسفاهت از عامي بحلم بگذارد که هر دو طرف 385
را زباني دارد هيبت اين کم شود و جهل آن مستحکم

بيت

چو با سفله گوئي بلطف وخوشي فزون گرددش کبرو گردن کشي

حکمت ۶۲

معصيت از هر که صادر شود نا پسنديده است و از علما 390
ناپسنديده تر که علم سلاح جنگ شيطان است وخداوند سلاح
را چون باسيري برند شرمساري او بيشتر خواهد بود

بيت

عامي نادان پريشان روزگار
به ز دانشمند نا پرهيزگار 395
کان بنابينائي از راه اوفتاد
وين دو چشمش بود ودر چاه اوفتاد

No. 61.

A wise man ought not to suffer the insolence of a common person to pass unnoticed, as he thereby injures both parties, for his own respectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness.

No. 62.

Sin, by whomsoever committed, is detestable, but most so in a learned man, because learning is the weapon for combating Satan, and if the armed man is taken prisoner, the greater will be his shame. An ignorant plebeian of dissolute manners, is better than a learned man without temperance; for that, through blindness, lost the road, and this, who had two eyes, fell into the well.

حکایت ۶۳

هرکه در زندگي نانش نخورند چون بمیرد نامش نبرند یوسف
400 صدّیق علیه السّلام در خشک سال مصر سیر نخوردي تا
گرسنه گانرا فراموش نکند لذّت انگور بیوه داند نه صاحب میوه

بیت

انکه در راحت و تنعم زیست
او چه داند که حال گرسنه چیست
405 حال درماندگان کسي داند
که باحوال خویش درماند

قطعه

اي که بر مرکب تازنده سواري هش دار
که خر خارکش مسکین در آب و گلست
410 آتش از خانهٔ همسایهٔ درویش مخواه
کانچه بر روزن او میگذرد دود دلست

No. 63

He whose bread people do not eat in his life time, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill, in order that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry. He knows the condition of the distressed, whose own circumstances are needy. O thou who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring durwaish, for that which issues from his chimney is the smoke of his heart.

پند ۶۴

۶۴

درویش ضعیف حال را در تنگي وخشکي سال مپرس که چوني مگر بشرط آنکه مرهم بریش او بنهي ومعلومي درپیش

قطعه

415

خري که بیني وباري بگل در افتاده
بدل برو شفقت کن ولي مرو بسرش
کنون چو رفتي وپرسیدیش که چون افتاد
میان ببند چو مردان بگیر دنب خرش

حکمت ۶۵

420

دو چیز محال عقلست خوردن بیش از رزق مقسوم ومردن پیش از وقت معلوم

قطعه

قضا دگر نشود در هزار ناله وآه
بشکر یا بشکایت برآید از دهني
425
فرشته که وکیل است برخزاین باد
چه غم خورد که بمیرد چراغ بیوه زني

No. 64.

In a feafon of fcarcity and drought, inquire not of a durwaifh how he does; unlefs you mean to apply ointment to his wound, by giving him fubfiftence. When you fee a loaded afs fticking in the mud, take compaffion on him, or at any rate pafs not over his head, but when you proceed and inquire how he came there bind up your loins as becometh a man, and lay hold of the afs's tail.

No. 65.

Two things are morally impoffible, to enjoy more than providence has allotted, or to die before the appointed time. Deftiny will not be altered, by our uttering a thoufand lamentations and fighs, nor by our praifes or complaints. The angel who prefides over the treafury of winds, what does he care if the lamp of an old widow is extinguifhed.

پند ۶۶

اي طالب روزي بنشين تا بخوري واي مطلوب اجل مرو كه جان نبري

قطعه

430

جهد رزق ور كني وگر نكني
برساند خداي عزّو جل
ور شوي در دهان شير و پلنگ
نخورندت مگر بروز اجل

حكايت ۶۷

435

بنانهاده دست نرسد ونهاده هرجا كه هست برسد

بيت

شنيدهٔ كه سكندر برفت تا ظلمات
بچند محنت وانگه نخورد آب حيات

حكايت ۶۸

440

صيادي بي روزي در دجله ماهي نگيرد وماهي بي اجل در خشكي نميرد

No. 66.

O thou who are in want of subsistence, be confident that thou shalt eat. And thou whom death hath required, flee not, for thou canst not preserve thy life. With or without your exertion, providence will bestow daily bread; and if thou shouldst be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your destiny.

No. 67.

That which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkness; and that, after all, he did not taste the water of immor · ty.

No. 68.

A fisherman, unassisted by destiny, could not catch a fish in the Tigris; and the fish, without fate, could not have died on the dry land

بيت

سرهنك لطيف خوي ودلدار بهتر زفقيه مردم آزار

حكمت ٧٣

عالم بي عمل زنبوري بي عسل است 475

بيت

زنبور درشت وبي مروت را گوي

باري چو عسل نمي دهي نيش مزن

حكمت ٧٤

مرد بي مروت زن است وعابد با طمع ره زن 480

قطعه

اي بناموس كرده جامه سفيد بهر پندار خلق نامه سياه

دست كوتاه بايد از دنيا آستين خواه دراز خواه كوتاه

حكمت ٧٥

دو كس را حسرت از دل نرود وپاي تغابن از گل بر نيايد 485

A military officer, who is good natured and courteous, is better than an oppressive lawyer.

No. 73.

A learned man without works, is a bee without honey. Say to the austere, and uncivil bee, "when you cannot afford honey, do not sting."

No. 74.

A man without virility is a woman; and an avaricious devotee is a high-way robber. O thou who hast put on white garment to appear holy in the sight of men, thou hast thereby blackened the register of works: the hand ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short.

No. 75.

Two persons never free their hearts of regret, nor their sorrowing feet from the mud.

تاجري كشتي شكسته ووارثي با قلندران نشسته چنانكه گفته اند خلعت سلطان اگرچه عزيزاست جامه خلقان خود بعزت تر وخوان بزرگان اگرچه لذيزاست خردهٔ انبان خود بلذت تر

بيت

490 سركه از دست رنج خويش وتره بهتر از نان دهخدا وبره

حكمت ٧٦

خلاف راي صوابست ونقض عهد اولوالالباب داروبگمان خوردن وراه ناديده بي كاروان رفتن

حكمت ٧٧

495 از امام مرشد محمد بن محمد غزالي رحمت الله عليه پرسيدند كه بدين پايگاه چه گونه رسيدي درعلوم گفت بدانكه هرچه ندانستم از پرسيدن آن ننگ وعار نداشتم

قطعه

اميد عافيت انگه بود موافق عقل

500 كه نبض را بطبيعت شناس بنمائي

One is the merchant whose ship has been wrecked; and the other, the heir who has got into the company of calenders; as they have said, "although a dress bestowed by a monarch is valuable, yet one's own coarse cloaths are preferable, and although the great man's food is exquisite, still the scraps of one's own table are more delicious. Vinegar and pot herbs obtained by one's own labour, are preferable to bread received in charity."

No. 76.

It is contrary to reason, and to the counsel of the wise, to take medicine without confidence; or to travel an unknown road without accompanying the caravan.

No. 77.

They asked Imam Mûrsheed Mohammed Ben Mohammed Ghazaly, on whom be the mercy of God, by what means he had attained to such a degree of knowledge. He replied, "in this manner; whatever I did not know, I was not ashamed to enquire about." There will be reasonable hopes of recovery, when you get a skilful physician to feel your pulse.

بپرس هرچه نداني که ذل پرسیدن
دلیل راه تو باشد بعزّ داناي

پند ۷۸

هرچه داني که هراينه معلوم تو خواهد شدن بپرسيدن آن تعجيل مکن که هيبت و دهشت را زيان دارد 505

شعر

چو لقمان دید کاندر دست داود
همي آهن بمعجز موم گردد
نپرسیدش چه مي سازي چو دانست
که بي پرسيدنش معلوم گردد 510

پند ۷۹

از لوازم صحبت يکي آنست که يا خانه بپردازي و يا بخانهٔ خداي درسازي

Inquire about every thing that you do not know; since for the small trouble of asking, you will be guided in the respectable road of knowledge.

No. 78.

Whenever you are certain that any thing will be known to you in time, be not hasty in inquiring after it, as you will thereby lessen your authority and respectability. When Lokman saw that in the hand of David iron became miraculously like wax; he did not ask how he did it; being persuaded that without asking, it would be made known.

No. 79.

Amongst the qualifications for society, it is necessary, either that you attend to the concerns of your household, or else devote yourself to religion.

قطعه

515 حکایت بر مزاج مستمع گوی　　اگر دانی که دارد با تو میلی
هران عاقل که با مجنون نشیند　　نگوید جز حدیث روی لیلی

حکمت ۸۰

هرکه با بدان نشیند اگرچه طبیعت ایشان درو اثر نکند بطریقت
ایشان متهم گردد چنانکه اگر شخصی بخرابات رود بنماز کردن
520 منسوب نشود الا بخمر خوردن

مثنوی

رقم بر خود بنادانی کشیدی　　که نادان را بصحبت برگزیدی
طلب کردم ز دانائی یکی پند　　مرا گفتا که با نادان مپیوند
که گر صاحب تمیزی خر بباشی　　وگر نادانی ابله‌تر بباشی

حکمت ۸۱　　525

حلم شتر چنانکه معلومست که اگر طفلی مهارش بگیرد و صد فرسنگ
ببرد گردن از متابعت او نه پیچاند اما اگر راهی هولناک پیش آید

Tell your story in conformity to the temper of the hearer, if you know that he is well disposed towards you. Any wise man who associates with Mujnoon, will talk of nothing else, but of the face of Leila.

No. 80.

Whosoever associates with the wicked, although he may not imbibe their principles, will be accused of following their ways; in like manner, as if a person should go to a tavern, with intention to say his prayers, it would only be imagined that he went there to drink wine. You have stigmatised yourself with the character of ignorance, from having associated with the ignorant. I asked a wise man to tell me a maxim. He replied, "associate not with the ignorant; for if you are a man of judgment, you will thereby become an ass; and if you are ignorant, you will increase your stupidity."

No. 81.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred furlongs without being in the least disobedient; but if the road becomes dangerous

که موجب هلاک باشد وطفل بناداني آنجا خواهد رفتن زمام از کفش درکشیلاند و دیگر متابعت نکند که هنگام درشتي ملاطفت منمومست وگفته اند که دشمن بملاطفت دوست نگردد بلکه طمع 530 زیادت کند

قطعه

کسي که لطف کند با تو خاکپایش باش
وگر خلاف کند در دو چشمش آکن خاک
535 سخن بلطف وکرم با درشت روي مگوي
که زنگ خورده نگردد بنرم سوهان پاک

حکایت ۸۲

هرکه در پیش سخن دیگران افتاد تا مایهٔ فضلش بدانند بیشک پایهٔ جهلش معلوم کنند و بزرگان گفته اند

540 قطعه

ندهد مرد هوشمند جواب   مگر انگه کزو سوال کنند
گرچه برحق بود مزاج سخن   حمل دعویش برمحال کنند

and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand, and will not obey him, any longer; because in the time of danger courteousness is a crime, for they have said, "An enemy does not become a friend, through indulgence, nay it increases his avarice." Be humble unto him who shews you kindness, and to him who acts contrarily, fill his eyes with dust. Speak not with favor and kindness to a man of austere countenance; for rusty iron is not polished with a smooth file.

No. 82.

Whosoever interrupts the conversation of others, to make a display of his own wisdom, certainly betrays his ignorance. The sages have said, that a wise man speaketh not until they ask him a question. Although the temperament of the discourse may be true, yet it is difficult to admit his pretensions.

حکمت ۸۳

ریشي درون جامه داشتم شیخ رحمت الله علیه هر روز بپرسیدي
545 که چوني ونپرسیدي که جراحت تو بر کجاست احتراز از آ نکه ذکر
هر عضوي روا نباشد و خردمندان گفته اند هر که سخن نسنجد
از جوابش برنجد

قطعه

تا نیک ندانی که سخن عین صوابست
550 باید که بگفتن دهن از هم نکشایي
گر راست سخن گوئي و در بند بماني
به زانکه دروغت دهد از بند رهائي

حکمت ۸۴

دروغ گفتن بضربت لازب ماند اگر نیز جراحت درست شود نشان بماند
555 چون برادران یوسف علیه السلام بدروغ منسوب شدند . است
گفت ایشان اعتماد نماند قال الله تعالی بل سولت لکم انفسکم

No. 83.

Once when I had a fore under my garment, my fuperior, on whom be the mercy of God, every day afked me, "how do you do?" avoiding to mention the feat of my complaint; for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the anfwer which he receives. As long as you are in doubt whether an expreffion is perfectly correct, you ought not to open your mouth. If by fpeaking truth you fhould continue in confinement, it is better than getting releafed by uttering falfehood.

No. 84.

Telling a lie is like inflicting a wound, which when h ed leaves a fcar. Jofeph's brethren, having become notorious for falfehood, when they fpoke truth, it was not believed. God hath faid, "you fhall be interrogated concerning your affections."

قطعه

یکی را که عادت بود راستی خطائی کند درگذاری رواست
وگر ناموز شد بقول دروغ اگر راست گوید توگوئی خطاست

مطایبه ۸۵ 566

اجلّ کاینات از روی ظاهر آدمیست و اذلّ موجودات سگ
وباتفاق خردمندان سگ حق شناس به از آدمی ناسپاس

قطعه

سگی را لقمهٔ هرگز فراموش نگردد گر زنی صد نوبتش سنگ
وگر عمری نوازی سفلهٔ را بکمتر چیزی آید با تو در جنگ 565

لطیفه ۸۶

ز نفس پرور هنروری نیاید وبی هنر سروری را نشاید

مثنوی

مکن رحم برگاو بسیار خوار که بسیار خسپست بسیار خوار
چو گاو ار همی بایدت فربهی چو خر تن بجور کسان در دهی 570

When one who practises veracity, commits a mistake, it is allowable to pass it over; but when he who is notorious for falsehood, speaks truth, you will say it is a lie.

No. 85.

Man is beyond dispute the most excellent of created beings, and the vilest animal is a dog; but the sages agree, that a grateful dog, is better than an ungrateful man. A dog never forgets a morsel, although you pelt him an hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle.

No. 86.

A sensualist does not [illegible] virtue, and he who is unskilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to sloth. If you wish to fatten like an ox, submit your body to the oppressors like an ass.

تربيت ۸۷

در انجيل آمده است که اي فرزند آدم اگر توانگري دهمت
از من مشتغل شوي بمال وگر درويش کنمت تنگدل نشيني.
پس حلاوت ذکر من کجا يابي وبعبادت من کي شتابي

قطعه

575

گه اندر نعمتي مغرور وغافل گه اندر تنگدستي خسته وريش
چو در سرّا وضرّا حالت اينست ندانم کي بحق پردازي ازخويش

عبرت ۸۸

ارادت بيچون يکي را از تخت شاهي فرود آرد وديگري را
580 در شکم ماهي نگه دارد

بيت

وقتست خوش آنرا که بود ذکر تو مونس
ورخود بود اندر شکم حوت چو يونس

No. 87.

It is faid in the gofpel, " O fons of Adam, if I fhould grant you riches, you would be more intent on them than on me; and if I fhould make you poor, your hearts would be forrowful; and then, how could you properly celebrate my praife, and after what manner would you worfhip me? Some times in affluence you are proud, and negligent, and again in poverty, you are afflicted and wounded. Since fuch is your difpofition, both in happ'nefs and in mifery, I know not at what time you will find leifure to worfhip God."

No. 88.

The divine will difplaces one from the throne of royalty, and [illegible] another in the fifh's belly. Happy is the ftate of him, who keepeth thee, O God, continual remembrance, although he were in the belly of the whale, like Jonas.

حکایت ۸۹

اگر تیغ قهر بر کشد نبي وولي سر در کشد واگر غمزهٔ لطف 585
بجنباند بدانرا به نیکان در رساند

قطعه

گر بمحشر خطاب قهر کند انبیارا چه جاي معذرتست
پرده از روي لطف گو بردار کا شقیا را امید مغفرتست

وعظ ۹۰ 590

هر که بتادیب دنیا راه صواب نگیرد بتعذیب عقبي گرفتار آید
قال الله تعالي ولنذیقنهم من العذاب الادني دون العذاب
الاکبر

بیت

پندست خطاب مهتران انگه بند چون پند دهند و نشنوي بند نهند 595
نیکبختان بحکایات و امثال پیشینیان پند گیرند پیش ازان که
پسینیان بواقعهٔ ایشان مثل زنند

No. 89.

If God should unsheath the sword of his wrathful indignation, both Prophets and Saints would shrink back with dread; and if he were to bestow a glance of benignity, the wicked would obtain virtue. If at the resurrection he should be strict in judgment, what can even the Prophets plead in excuse. Let us say, "Out of thy mercy remove the veil, seeing that sinners are in hopes of pardon."

No. 90.

He who is not brought into the road of rectitude by worldly afflictions, shall suffer eternal punishment. The Almighty said, "Of a truth, I will cause you to suffer light punishment, and not the greatest torments. Great men first admonish, and then confine; when they give advice, and you listen not, they put you in fetters. The fortunate take warning from the histories and precepts of the ancients, in order that themselves may not become an example to posterity."

قطعه

نرود مرغ سوي دانه فراز چون دگر مرغ بيند اندر بند
600 پند گير از مصايب دگران تا نگيرند ديگران ز تو پند

حكمت ۹۱

آن راكه گوش ارادت گران آفريده اند چون كند كه بشنود
و آنرا كه بكمند سعادت كشيده اند چون كند كه نرود

قطعه

605 شب تاريك دوستان خداي مي بتابد چو روز رخشنده
وين سعادت بزور بازو نيست تا نبخشد خداي بخشنده

رباعي

از تو بكه نالم كه دگر داور نيست
وز دست تو هيچ دست بالاتر نيست
610 آن راكه تو رهبري كني گم نشود
وان راكه تو گم كني كسش رهبر نيست

The bird alighteth not on the fpread net, when it beholds anothe . in the fnare. Take warning by the misfortunes of others, that others may not take example from you.

No. 91.

He who is born deaf, how can he hear; and he on whom the noofe is flung, how can he avoid going? To thofe who are befriended by God, the dark night is as bright as the fhining day; but this happinefs is not procurable by the ftrength of the arm, until it is granted by God. To whom elfe fhall I complain, fince there is other judge, and there being no hand higher than thine! Whofoever thou guideft, cannot whofoever thou caufeft to wander hath no guide.

عبرت ۹۲

گدائي نيک انجام به از بادشاه بدفرجام

بيت

غمي کز پيش شادماني بري   به از شادي کز پسش غم خوري 615

لطيفه ۹۳

زمين را از آسمان نثارست و آسمان را از زمين غبار کل اناء

يترشح بما فيه

بيت

گرت خوئي من آمد ناسزاوار 620

تو خوئي نيک خويش از دست مگذار

حق تعالي مي بيند و مي پوشد و همسايه نمي بيند و مي

خروشد

بيت

نعوذ بالله اگر خلق غيب دان بودي 625

کسي بحال خود از دست کس نياسودي

No. 92.

A durwaiſh whoſe end is good, is better than a king whoſe end is evil. It is better to ſuffer ſorrow before, than after the enjoyment of happineſs.

No. 93.

The ſky enriches the earth with ſhowers, and the earth returns it nothing but duſt. A jar exudes whatever it [illegible]s. If my diſpoſition is not worthy in your ſight, quit not your own good manners. [illegible] Almighty beholdeth the crime, and concealeth it; and the neighbour ſeeth not, yet [illegible]claimeth it aloud. God preſerve us! if men knew what is done in ſecret, no one would be free from the interference of others.

مطايبه ۹۴

زراز معدن بکان کندن بدر آيد وازدست بخيل بجان کندن

قطعه

630

دونان نخورند وگوش دارند   گويند اميد به که خورده

روزي بيني بکام دشمن   زر مانده و خاکسار مرده

ادب ۹۵

هرکه بزير دستان نبخشايد بجور زبر دستان گرفتار آيد

مثنوي

635

نه هر بازو که دروي قوتي هست

بمردي عاجزان را بشکند دست

ضعيفان را مکن بردل گزندي

که درماني بجور زورمندي

حکايت ۹۶

640

عاقل چون خلاف درميان بيند بجهد وچون صلح بيند لنگر بنهد که انجا سلامت برکرانست واينجا حلاوت درميان

No. 94.

Gold is obtained from the mine, by digging the earth, and from the miser, by digging his soul. Men of grovelling disposition expend not; and hoard with care; saying that the hopes of expending, is better than having spent. You will see one day, according to the wish of the enemy, the money left, and the wretch dead.

No. 95.

Those who do not pity the weak, will suffer violence, from [illegible] verful. It does not always happen that the strong arm can overpower the [illegible]k. Distress not the heart of the weak, lest you fall by one more powerful tha[illegible].

No. 96.

The wise man, on beholding contention, withdraweth h[illegible] seeth peace, droppeth anchor; because there is safety on the beach, an[illegible] the middle.

حکمت ۹۷

هر راسه شش مي بايد وليکن سه يک مي آيد

بيت

هزار بار چراگاه خوشتر از ميدان

وليکن اسپ ندارد بدست خويش عنان

تضرع ۹۸

درويشي درمناجات ميگفت يارب بربدان رحمت کن که بر نيکان خود رحمت کرده که ايشانرا نيک آفريده

645

650

حکمت ۹۹

اول کسي که علم بر جامه وانگشتري در دست نهاد جمشيد بود گفتندش چرا همه زينت وآرايش بچپ داري وفضيلت راست راست گفت راست را زينت راستي تمامست

قطعه

فريدون گفت نقاشان چين را که پيرامون خرگاهش بدوزند

بدانرا نيک دار اي مرد هشيار

که نيکان خود بزرگ ونيک روزند

No. 97.

The gamefter wants three fixes, but three aces turn up. Pafture land is a thoufand times better than the plain; but the horfe has not command of the reins.

No. 98.

A durwaifh, in his prayer, faid, " O God fhew pity towards the wicked, for on the good thou haft already beftowed mercy, by having created them virtuous."

No. 99.

Jumfhaid introduced [illegible] inctions in drefs, and was the firft perfon who wore a ring on the finger. The [illegible] ked him why he had given the whole grace and ornament to the left, whilft excellence b[illegible]ngs to [illegible] right hand? He replied the right hand is completely ornamented by its own rectitude. Feridoon commanded the chinefe embroiderers to embroider the following words on [illegible] outfide of his pavilion, " O man of prudence, do thou good to the wicked; for the virtuous are of themfelves great and happy."

حکمت ۱۰۰

بزرگي را گفتند باچندين فضيلت که دست راست دارد خاتم چرا در دست چپ ميکنند گفت نداني که هميشه اهل فضل محروم باشد

بيت

آن که حظ آفريد وروزي بخت ۔ يا فضيلت هميدهد يا بخت

ملاطفه ۱۰۱

نصيحت پادشاهان مسلم کسي راست که بيم سر ندارد واميد زر

مثنوي

موحد چه در پاي ريزي زرش ۔ چه شمشير هندي نهي برسرش
اميد وهراسش نباشد زکس ۔ برينست بنياد توحيد و بس

لطيفه ۱۰۲

پادشه بهر دفع ستمکارانست وشحنه براي خون خواران
وقاضي مصلحت جوي طراران هرگز دوخصم بحق راضي

No. 100.

They said to a great man, "seeing that the right possesses so ... reason of their wearing the ring on the left hand?" He replie... virtuous man is always neglected? He who hath appointed both ... either virtue or riches."

No 101.

He is the proper person to give advice to kings, who neit... seeks for reward. He who is orthodox, whether you pour ... an Indian scimitar to his head, has neither hope nor fear, ... basis of piety.

No 102

A king is for the restraint of oppressors; the superinte... murderers, and the Cazy for hearing complaints against th... ...ons, never refer their complaint to the Cazy.

قطعه

675 چو حق معاینه داني که مي بباید داد
بلطف به که بجنگ آوري و دلتنگي
خراج اگر نگذارد کسي بطیبت نفس
بقهر ازو بستانند مرد سرهنگي

مطایبه ۱۰۳

680 همه کس را دندان بترشي کند گردد مگر قاضي را بشیریني

بیت

قاضي نه برشوت بخورد پنج خیار ثابت کند از بهر تو ده خربار

لطیفه ۱۰۴

توبهٔ پیر از نابکاري چه کند که توبه نکند و شحنهٔ معزول از مردم

بیت

جوان گوشه نشین شیر مرد راه خداست
که پیر خود نتواند زگوشه برخاست

's juſt, and that it muſt be given, it is better to give it with kind and diſpleaſure. If a man does not pay the tax willingly, the it by force.

No. 103.

blunted by ſourneſs, excepting the cazy's, which are affected by ... four cucumbers as a bribe, will admit evidence in your ...ons.

No. 104.

...e do not vow not to ſin any more; or a degraded ſuperintend... ...ing not to injure mankind! A youth who makes choice of re... ...n in the path of God; for an old man is not able to move from

حکمت ۱۰۵

حکیمي را پرسیدند که چندین درخت نامور که خدای تعالی آفریده است بلند و برومند هیچ یکي را آزاد نخوانند مگر سرو را که ثمره ندارد درین چه حکمت است گفت هریکي را دخلي معینست ووقتي معلوم که گاهي بوجود آن تازه است وگاهي بعدم آن پژمرده و سرو را هیچ ازین چیزي نیست و درهمه وقت تازه است واین صفت آزادگانست

قطعه

برانچه میگذرد دل منه که دجله بسي
پس ازخلیفه بخواهد گذشت دربغداد
گرت زدست برآید چونخل باش کریم
ورت زدست نیاید چوسرو باش آزاد

وعظ ۱۰۶

دوکس مردند وحسرت بردند آن که داشت ونخورد وآن که [illegible]ت ونکرد

قطعه

[illegible]س نه بیند بخیل فاضل را که نه درعیب گفتنش [illegible]شد
[illegible]ربهي دوصد گنه دارد کرمش عیبهــــا فرو پوشد

No. 105.

They asked a wise man, why out of many famous trees which the Almig[illegible] ofty and fruit-bearing, the cypress alone is called free, although [illegible] beareth [illegible]eplied, " every tree hath its appointed fruit and season, with whic[h] it is [illegible]ihing, and at another time destitute and withering; to neither of which [illegible] xposed, being always flourishing, as is the state of those who are free. [illegible]n that which is transitory; for the river Tigris will con[illegible] [illegible]ter that the Khalifs shall have ceased to r[illegible] [illegible]erality, but if you have not the means of m[illegible] [illegible], be free

No. 106.

[T]wo persons died, and carried with them regret. He who had [illegible] he who had knowledge, but made no use of it. No one ev[illegible] [illegible], that people did not endeavour to point out his fault[illegible] [illegible] hundred defects, his generosity will cover [illegible]

خاتمة الكتاب

تمام شد كتاب گلستان والله المستعان درين جمله چنانكه رسم مولفان است از شعر متقدمان بطريق استعارة تلفيقي نرفت

بيت

كهن خرقهٔ خويش پيراستن   به از جامهٔ عاريت خواستن

غالب گفتار سعدي طرب انگيز است و طيبت آميز و كوتاه نظران را بدين علت زبان طعن دراز گردد كه مغز دماغ بيهوده بردن و دود چراغ بي فائده خوردن كار خردمندان نيست ولیكن بر راي روشن صاحبدلان كه روي سخن درايشانست پوشيده نماند كه در موعظهاي شافي در سلك عبارت كشيده و داروي تلخ نصيحت بشهد ظرافت برآميخته تا طبع ملول ايشان از دولت قبول محروم نماند

CONCLUSION OF THE BOOK.

...e, the book entitled the Garden of Roses is now brought to a ... whole of this work, I have not followed the custom of authors, ... former writers. It is better, to be dressed in one's ... than of a new vest. The discourses of Sâdy are for ... pleasantry; on which account the short sighted ex... ...art of a wise man to waste the brain ... ...ce, ...amp without deriving any advantage ... ...elligent, who comprehend the tendency of a... ...ry advice, are threaded on the string of style; ... ... mixed with the honey of pleasantry, in order that ...